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ABSTRACT

This journal, written in English and Chinese, includes the following papers: "Values for Creativity: A Study among Undergraduates in Hong Kong and Guangzhou" (Xia Dong Yue and Kok Leung); "The Present Situation of Family Education at the Turn of the Century: An Investigation in Three South-Eastern Provinces in China" (Feng Luo); "Philosophers Compete, Children Glitter: An Explication of the Characteristics of Postmodern Multiple Intelligences Inspired Education" (Kwok Cheung Cheung); "The Relation of Shame and Guilt-Proneness to Moral Orientations in Hong Kong Chinese Adolescents" (Kin Tung Wong); "Teacher Development: Knowing More about Emotions and Emotional Awareness" (Ching Leung Lung and Mei Ngan Tam); "The Everyday English Every Day Summer Camp" (Gertrude Sachs, Serlina Seun, Catherine Yung, Angel Lau, and Catherine Chan); "Enhancing the Professional Development of Student-Teachers in Primary and Secondary Education through Establishing Institute-School Partnership" (May Hung Cheng and Yee Fan Tang); Combining Information Technologies and Cognitive Apprenticeship to Provide Instruction in Expository Writing in Large University Classes" (Graham Passmore and John Mitterer); "Toward Solving the Disciplinary Problem of Students: Strategies of Some Christian Schools" (Che Leung Lau); and "A Developmental Profile and Chinese Index of New Horizons in Education" (William Wu and Kwok Keung Ho). (Papers contain references.) (SM)

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In Education

No. 47 May 2003

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第四十七期
二零零三年五月

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香港教師會
教育學報

JOURNAL OF EDUCATION
HONG KONG TEACHERS' ASSOCIATION

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香 港 教 師 會

香港教師會於一九三四年成立，以促進教育同工之間的密切合作、提高教育專業人員的地位、維護會員的權益、增進會員的福利、加強國際間的了解為宗旨。香港教師會除了是本港一個教育團體外，同時亦是多個國際性組織的會員，如世界教師專業組織聯合會及國際閱讀協會會員。

香港教師會的週年學術活動有：(一)教育研究大會，如一九九七年舉辦的「優質教育新挑戰：愉快的教與學」研究大會、一九九八年的「質素保證視學如何提升學校教育質素？」研究大會、一九九九年的「邁向2000年教師何去何從？」研究大會、二零零零年的「廿一世紀教師的切身問題」研討會、二零零一年的「中國傳統文化與道德教育」研討會及二零零二年的「生命教育」研討會等；(二)本港教育專題研討會，如「幼稚園、小學與中學的銜接研討會」、「特殊學校音樂教育研討會」、「如何為成績稍遜的學生提供有效學習研討會」、「教室管理的科學與藝術」及「母語教學問題及解決方法研討會」等；(三)定期出版教育曙光。近年舉辦的國際學術活動，則有一九九二及一九九九年主辦的海峽兩岸四地學術研究會及一九九八年主辦第三屆東北亞教育論壇。

教 育 曙 光

*教育曙光*是一份香港教師會出版的教育學報，每期均請專家評審；每年五月及十一月出版，全港幼稚園、小學、中學及大專院校大都有訂閱。

*教育曙光*以促進專業發展與教學實踐為宗旨，每期均刊登具實踐和研究價值的文章。文章的範疇包括專題探討本港當前教育問題的剖析，教學、輔導及學校行政的研究，教育新趨勢和新意念的介紹等。

歡迎教師、學校行政人員、輔導工作者、教育學者及研究人員投稿。詳情請參閱每期刊登的徵稿啟示。

*教育曙光*歡迎各教育機構免費訂閱。請將訂閱表格及郵費寄來香港教師會。

HONG KONG TEACHERS' ASSOCIATION

The Hong Kong Teachers' Association (HKTA), founded in 1934, aims at developing close cooperation among educational workers, promoting the professional status of teachers, protecting the rights and improving the welfare of its members and strengthening international understanding of teacher organizations. Apart from being a Hong Kong-based educational body, HKTA is also a member of international organizations such as Education International and the International Reading Association.

The academic activities of HKTA include: (1) the annual education conference, such as the 1997 Conference on New Challenge of Quality Education: Pleasurable and Effective Teaching and Learning, the 1998 Conference on Promoting Quality Assurance Inspection and School Quality, the 1999 Conference on Towards 2000 the Right Way for Teachers, the 2000 Conference on Concerned matters of Teachers of 21st Century, the 2001 Conference on Chinese Traditional Culture and Moral Education, and the 2002 Conference on Life Education; (2) Seminars on local educational issues such as: "Continuity in Preschool, Primary and Secondary Education", "Music Education in Special Schools", "Effective Learning for the Less Able Students", "The Science and Arts of Classroom Management" and "Seminars on the Problems and Solutions of Mother-Tongue Teaching"; and (3) the publication of New Horizons in Education. In 1992 and 1999 HKTA is proud to be the chief organizer and the host for The First and Fifth Educational Conference of China, Taiwan, Hong Kong & Macau and hosted the 1998 Third North-East Asia Teachers' Forum.

NEW HORIZONS IN EDUCATION

New Horizons is a refereed journal of education published in May and November by HKTA. It is subscribed by to kindergartens, primary and secondary schools and teriary institutions in Hong Kong.

New Horizons is intended as a forum to stimulate and enhance professional development and practice in education. We publish papers that speak directly to practical school and classroom concerns as well as papers that are based on systematic inquiries into educational issues and practices, including those related to the announced theme(s). We also publish presentations of new developments and innovative ideas tried out in schools, in Hong Kong or elsewhere.

Submissions are invited from teachers, school administrators, persons with pastoral duties, educationists and researchers. General information about submissions can be found in the Call for Papers in each issue of the journal.

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教　育　曙　光

第四十七期，二零零三年五月

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編者語

今期共收到廿五篇來稿，經過雙重不記名的評審後，能被接納而又趕及在付印前修正寄回的稿件只有十篇。來稿的評審需時平均約五個星期，最長的要十個星期，最快的數天便可知道結果，主要視乎個別評審者的效率及合作程度，編者能做的只是多和評審者溝通及催促。

今期的稿件來源很廣泛，作者來自澳洲、加拿大、中國大陸、星加坡、澳門和本地，背景包括大、中、小學各校的教育同工。

本刊往昔承蒙教育署資助經費，故能免費送贈各校及教育同工，惟現今政府財赤嚴峻，教統局已由今期開始停止財政支援，編者呼籲各校及讀者直接向本會訂閱，使本刊能繼續出版，教育曙光不致湮沒。

讀者可在美國教育研究資源中心的光碟系統及在萬維網中（網址如下： http://www.fed.cuhk.edu.hk/ceric/nh/）閱讀本刊各期文章的摘要，欲詳細查考者，可直接到本會或本地各大學圖書館翻閱有關的文章。

From the Editor

A total of 25 manuscripts were received for consideration in this issue. Ten could pass the double blind review process and were revised in time. The average reviewing period was about 5 weeks in this issue, actual time ranging from several days to 10 weeks, depending on individual reviewer's cooperation.

It is encouraging to note that manuscripts for this issue came from different parts of the world—Australia, Canada, Macau, Mainland China, Singapore besides Hong Kong. Authors included tertiary, secondary and primary school educators.

The printing cost of this journal was fully supported by the Education Department in the last few decades. However, due to the serious financial deficit of the HK Government, the Education and Manpower Bureau have stopped paying the printing cost now. Readers are reminded to subscribe (individual or recommend to your school library) the journal on a 2-years basis at cost so that the journal may continue to survive.

The abstracts of the past issues (starting from the 1967 issue) of the journal can be accessed through the international data base ERIC or the Internet website address: (http://www.fed.cuhk.edu.hk/ceric/nh/). Readers may go to our office or the libraries of local HK universities to look for the details.

徵 稿

*教育曙光*整年徵稿，由2000年開始每年刊登兩期。歡迎教師、學校行政人員、輔導工作者、教育學者及研究人員投稿，發表他們從研究和實踐所得的新思維和新啟示。如及時接納（及修訂），將於每年五月或十一月刊登。

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Please send papers to : The Editor, ***New Horizons***, Hong Kong Teachers' Association,
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港、臺大學生創新價值之調查分析[1]

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本研究調查了414名香港與廣州的大學生對創新價值和創新能力的態度。兩地大學生都甚看重創新行為的社會責任及其價值。香港大學生較廣州大學生更注重創新的個人收穫與滿足及其獨創性，廣州大學生則較香港大學生更注重創新的實用性及其對社會的貢獻。香港與廣州大學生皆十分注重有想像力、有獨創性和有觀察力對創新能力的作用而輕視有幽默感和有藝術感對創新能力的影響。香港大學生較廣州大學生更相信創新能力是少數人才有的能力。

短標題：創新動機

Values for Creativity: A Study among Undergraduates in Hong Kong and Guangzhou

The present study examined 414 university students in Hong Kong and Guangzhou about their values toward creativity. Students in both cities cared more the social contribution of creativity than personal gratification. Hong Kong students were more motivated than Guangzhou students for having personal gratification and innovation in creativity. Guangzhou students were more motivated than Hong Kong students for having pragmatic use and social contribution in creativity. Students in both cities cared a lot for being imaginative, original and observant in creativity but cared little for being artistic and humorous in creativity. Hong Kong students believed more than Guangzhou students that creativity was only gifted to a few people.

1. 前言

有研究表明，中國人對創造力的認知只注重有創造力、有創見、有創新、有觀察力等，而缺乏審美觀和幽默感的成分（Rudowicz & Hui，1997；Rudowicz & Yue，2000，岳曉東，2001）。還有研究表明，中國人對創造力的認知甚強調道德的制約作用。例如，吳武典發現，自古以來，中國人在對創造力的理解和開發中都很注重道德規範的制衡作用（Wu，1996）。陳永昌也發現，在香港的中小學教育中，教師不會鼓勵學生去開發那些為社會公德所不容的創造力（Chan，1997）。查子秀則認為，培養良好的道德行為是培養創造力的一個重要條件（查子秀，1994）。而近年來在中國大陸教育中興起的對創造力中「非智力因素」的研究，其實質上也是在強調通過培養各種人格和動機因素對開發學生的智力及創造力（岳曉東 & 張放，1999）。由此，中國人對創造力的認知存在很大的道德性、實用性傾向。

究其原因，這似與中國文化中的知識功利主義有很大關係。知識功利主義（intellectual utilitarianism）可謂是一種對知識資訊及其用途之價值判斷的實用主義傾向，它突出表現為對於知識的追求與價值判斷重內容過於形式，重成效過於結果（岳曉東，2000a）。由於儒家思想的影響，中國人對知識的價值判斷向來就有一種社會功利主義的傾向。中國人讀書是為了立功，為了做官，為了造福社會，為了履行個人對社會的職責，為了最終清史留名（Yu，1996；楊中芳，1999）。此外，中國社會1300年來的科舉制度及「書中自有黃金屋，書中自有顏如玉」（宋真宗語）的信念更強化了這一價值判斷取向。其結果，中國人對於知識的理解和運用也趨於單一化、社會化和功利化。表現在對創造力的認知上，它可導致人們在判斷創造力成果及其代表人物的價值和意義時，重實用性而不重獨創性，重社會影響而不重個體表現，凡事均以對社會的貢獻和影響大小來衡量其價值和用途。對社會貢獻越大的創造力成果就越容易受到人們的重視和利用（e.g.，Yue，2001；Yue & Rudowicz，2002）。由此，對社會貢獻越大的創造力

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代表人物就越容易受到人們的尊重，其創造力也越易於被肯定。在一定程度上，知識功利主義是一種理性傳統主義（rationalistic traditionalism）的表現是儒家文化之強調個人對社會義務的延續，也是知識實用主義支配下的理性選擇（金耀基，1992，頁154）。

另一方面，也有研究表明，內地的中國人則易將創造力與古往今來的重大科學技術的發明和創造結合起來，而香港的中國人易將創造力與商業和金融方面的巨大成就結合起來。例如，大陸在創造教育和超常教育方面出版的書籍、研究報告及舉辦的講座大多以中、外科學、技術、文學、藝術上的重大突破為示範。而在香港，創造力的開發通常是以國際金融和貿易上的奇念異想為教材的。

由此，在對創造力的研究當中，我們很有必要深入瞭解中國人創造力價值判斷的不同表現形式。在這當中要解答的問題有：中國人的創造行為與個人成就感有什麼關係？中國人的創造力行為與其社會責任感有什麼關係？中國人對創造力認知的功利性如何體現，有何突出的區域差異？對於上述問題，目前國內外很少有學者深入加以研究。因此，本研究有兩個研究目的：（一）檢查中國人創造力價值判斷的表現方式；（二）比較中國人創造力價值判斷的區域差別。

2. 研究方法

2.1 受訪者

本研究受訪者共有414名，其中194名來自香港，220名來自廣州，男性占28.7%，女性占70.0%，平均年齡約為20.2歲。此外，近六成為一年級的大學生，二年級的大學生亦占約三成。選取這兩地是因為兩地在城市規模、發展及人口上都具很大差異。

2.2 測量方法

鑒於目前國際上尚無專門的創新價值調查問卷可供借用，所以本文作者專門為是次研究制定了一份調查問卷，它分三部分。第一部分要求受訪者對14條有關創新價值的語句進行評估，答卷形式是Likert量表，由1（非常不同意）至5（非常同意）。這14條語句分五個內容：創新物質滿足（material gratification for creativity）、創新精神滿足（spiritual gratification for creativity）、創新社會責任感（social responsibility for creativity）、創新結果評估（outcome evaluation for creativity）和創新能力評估（ability evaluation for creativity）。表1展示了這五組條目的內部一致性信度值，結果相當令人滿意（見表1）。第二部份要求受訪者按重要程度排列八條有關創新能力表現術語，它們分別為有個性、有想像力、有觀察力、有影響力、有幽默感、有實用性、有藝術感和有獨創性。此八條術語選自於筆者以往所做的一項創造力內隱概念認知的調查問卷（岳曉東，2001）。第三部份要求受訪者提供簡單的個人資料。為避免兩岸三地被試在閱讀理解上的差異，大陸的問卷皆用簡體字印刷，香港問卷皆用繁體字印刷。整個問卷約用15分鐘時間完成。值得一提的是，在本研究中，作者選用了「創新」而非「創造力」一詞，旨在強化中文對創造力表現的語義色彩。而在英文當中，這兩個詞當無任何分別，都可用creative一詞來表述。

2.3 資料處理

對於封調查結果（即對14條有關創新動機的語句評分和8條創造力表現詞句），筆者進行了相關的變異數分析（ANOVA）和相關係數的分析，結果相當令人滿意（見表1）。

3. 結果報告

3.1 香港與廣州大學生對創新價值及創新能力評估對比

表2展示了港、穗兩地大學生對創新價值及創新能力的評估對比，下列發現值得注意：一、在6條創新物質滿足和創新精神滿足的條目上，香港大學生的平均評分全都高過廣州大學生的平均評分，且這些差異都據統計顯著性，其差異顯著度亦大多達到0.001水準。這似說明，香港大學生較廣州大學生更注重創新行為給自己帶來的物質與精神享受。

二、在三條創新社會責任感的條目上，廣州大學生在「創新為推動社會進步」和「創新為造福人類」條目上的平均評分略高於香港大學生的平均評分，但在「創新為提高人類生活」的條目上的平均評分與香港大學生的平均評分相差甚微。這似說明，兩地大學生在創新社會責任感上無明顯差異。值得注意的是，兩地大學生在此三條目的評分是所有條目評分中最高的，其平均值也遠遠超過創新個人物質滿足和精神滿足的諸條目的平均值。它似說明，兩地大學生都更注重創新行為的社會責任感之滿足。

三、在3條創新結果評估的條目上，廣州大學生在「創新價值由其實用性來確定」和「創新價值由其對社會貢獻來確定」條目上的平均評分明顯高過香港大學生的平均評分，卻在「創新價值由其獨創性確定」條目上的平均評分明顯低過香港大學生的平均評分。這似說明，廣州大學生較香港大學生更看重創新的實用性，而香港大學生則較廣州大學生更看重創新的獨創性。

四、在兩條創新能力評估的條目上，香港大學生似較廣州大學生更相信創新能力是少數人才有的能力。

總括而言，香港大學生似較廣州大學生更注重創新行為給個人帶來的滿足與收穫，香港大學生也較廣州大學生更注重創新行為的獨創性；而廣州大學生也較香港大學生更看重創新的實用性和社會價值。此外，兩地大學生在創新社會取向上無本質分別。

3.2 香港與廣州大學生對創造力因素之排列對比

表3展示了兩地大學生對創造力相關因素之排列對比，下列發現值得注意：一.香港與廣州大學生對8條創造力相關因素之排列順序非常相似，除了有藝術感和有獨創性這兩個條目的順序相互顛倒之外，其他6個條目的順序完全相同，這似說明，兩地大學生對上述各條目對創新能力作用的見解相當一致。值得一提的是，有幽默感和有藝術感這兩個條目均被兩地大學生排列在最次要的位置上，這與Rudowicz等人以往所觀察到的中國人在對創造力的認知很少與藝術和幽默結合起來之結果甚相一致（e.g.，Rudowicz & Hui，1997；Rudowicz & Yue，2000）。它再次表明，中國人對創造力的認知中缺乏藝術性和幽默感的成分。

二.除了有想像力這一條目外，廣州大學生對其餘各條目的平均評分均明顯低過香港大學生對此的平均評分，它似說明廣州大學生較先港大學生更注重這些因素對於創新能力的重要性。這說明，兩地大學生在對所提供8條創造力相關因素重要性的認識相當一致，但廣州大學生較香港大學生更重視這些因素對創造力的作用。而據本文第一作者所做的另一項調查表明，廣州大學生也較香港大學生更注重有個性、有想像力、有觀察力和有獨創性在創造力認知中的重要性（岳曉東，2001）。

4. 結果討論

4.1 研究結果之思考

本研究發現，香港和廣州大學生都十分注重創新行為的社會責任感及其實用價值，而不重視藝術性和幽默感對創造力的影響。這說明在兩地大學生的創新動機和價值判斷中，社會取向仍占主導地位。也就是說，兩地大學生在評估創新行為時，首先從其社會價值和貢獻的角度看問題。這一發現與本地一些學者所發現的中國人在對創造力的認知主要與政治和科技的重大成果結合起來而缺乏藝術性和幽默感的結果甚相吻合（e.g.，Chan，1997；Rudowicz & Hui，1997；Rudowicz & Yue，2000；岳曉東，2001）。它突出表明，中國大學生對創造力及其代表人物的認知甚注重社會實用性，這可謂知識功利主義的直接體現。

本研究還發現，但香港大學生較廣州大學生更注重創新行為的個人物質與精神滿足及其獨創性，而廣州大學生則較香港大學生更注重創新行為的實用性及其對社會的貢獻。這種區域差異似可歸結為香港社會較內地社會更接受西方文化影響的結果。換言之，香港地處中西方文化交彙之地，其大學生較內地更多接受西方個人主義價值觀的影響；而廣州地處內地，其大學生的價值觀仍很多受到中國社會傳統文化及共產主義思想教育的影響。所以，廣州大學生對創新行為的價值判斷應較香港大學生對創新行為的價值判斷體現出更多的社會取向性。

本研究的意義在於發現了兩地大學生在判斷創新行為的價值時，仍重內容過於形式，重成效過於結果這一現象。在一定程度上，這可歸結為中國社會之知識功利主義的影響。這與當今社會之追求多元化、個體化的發展趨勢無疑是不相適應的。所以，我們亟需改變對創造力認知中的知識功利主義傾向，使我們對創造力的理解變得更加多元化和個性化，並更加深入到人們的日常生活中去，建立起某種大創造觀來，我們才能開創對創造力認識及教育的新局面，使每個人都能充分認識到其無限的創造力潛能，並充分地加以開發和利用（岳曉東，2000b；岳曉東 & 龔放，1999；龔放 & 岳曉東，2000）。而根據Amabile（1983）的觀點，內在動機可推動個人的創新性，而外在動機則可降低個人的創新性。知識功利主義明顯是外在動機的表現，它在喚醒人們對創新動機及其成果的社會責任感的同時，也限制了創新的發展領域。在當今社會中，創新不僅是為了造福社會，也是為了追求個人的自我實現(Maslow，1971)。

所以，強化創新動機的個人成就感將會大力推動中國人對創新意義和價值的認識，提高人們的創新參與意識，擺脫知識功利主義對人們創新歎肆環境及其表現形式的束縛。

4.2 研究方法之思考

本研究尚存有一些不足，如取樣規模不夠大，範圍僅限於大學生，男女比例不完全對等問題。所以，在今後的比較研究中，人們當儘量擴大取樣的範圍和比例，以使研究所得出的結果更具代表性和普遍指導意義。另外，今後的研究還應多比較中國人與其他國家和地區人們在創新動機上的異同，特別是比較與歐美等西方社會人們的創新動機差異。相信這會大大促進我們對不同文化對人們對創造力認知創新動機影響的瞭解。還有，創新動機與價值判斷和能力評估之間有什麼關係，還有待於進一步探討，創新動機與個人自信心、學習動機和創造力之間存在著什麼關係，葉枝的深入探討。最後，本文提出以知識功利主義的理論來解釋中國人的創新動機及其價值判斷，也需要進一步完善。在這層意義上講，本研究的意義也在於引起人們對中國人創新動機之研究的關切，以拋磚引玉，推動這方面更多研究的開展。

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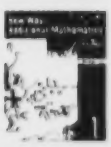

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表 1.　創新動機問卷之內部一致性信度測量

測試項目	信值
1. 創新物質滿足	0.80
2. 創新精神滿足	0.65
3. 創新社會責任感	0.75
4. 創新結果判斷	0.44
5. 創新能力判斷 *	0.46

表2.　香港與廣州大學生對創新動機及個人創新能力評估對比

	香港大學生 (n=194)	廣州大學生 (n=220)	F-value	
創新物質滿足				
創新為增加個人財富	2.75	2.46	8.77	**
創新為提高個人名聲	2.76	2.14	48.94	***
創新為提高個人地位	2.68	2.21	26.92	***
創新精神滿足				
創新為表現個人才華	3.55	3.19	12.83	***
創新為滿足個人成就感	3.46	2.86	35.91	***
創新為滿足個人興趣	3.58	3.00	34.50	***
創新社會責任感				
創新為推動社會進步	3.89	4.03	2.49	
創新為造福人類社會	3.85	4.07	6.15	*
創新為提高人類生活	3.95	3.91	0.28	
創新結果評估				
創新價值由其實用性來確定	3.08	3.47	12.97	***
創新價值由對社會貢獻來確定	3.04	3.61	23.35	***
創新價值由其獨創性確定	3.53	2.73	62.77	***
創新能力評估				
創新是少數人才有的能力	2.72	2.16	25.61	***
創新是每個人都有的能力	3.68	3.88	3.76	

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

表 3. 香港與廣州大學生對以下創造力相關因素重要程度之排名對比

	香港大學生 (n=194)			廣州大學生 (n=220)			
	排名	平均值	*S.D.*	排名	平均值	*S.D.*	*F*- Value
有想像力	1	1.78	1.23	1	1.84	1.49	0.20
有獨創性	2	2.55	1.46	2	2.13	1.62	7.33 **
有觀察力	3	3.21	1.59	3	2.20	1.84	33.76 ***
有個性	4	4.57	1.79	4	3.23	1.96	49.91 ***
有實用性	5	5.34	1.90	5	3.50	2.31	73.16 ***
有影響力	6	5.65	1.80	6	4.51	2.34	28.35 ***
有藝術感	7	5.77	1.80	8	4.83	2.23	20.73 ***
有幽默感	8	6.53	1.72	7	4.67	2.47	73.23 ***

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

注: 在本表中，平均值越少，則重要性越高。

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世紀之交中小學生家庭教育的狀況——在中國東南三省沿海開放地區的調查分析

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本文首先運用教育社會學的理論分析了社會變遷及其與教育的關係、家庭的教育功能及其家庭教育的變遷、家庭教育概念的演進等問題，接著簡要介紹了作者所做的「九五」家庭教育實證研究的過程和方法，然後根據問卷調查、座談討論等方法獲得的材料分析和概括了在當代社會變遷的大背景下中國東南沿海開放地區家庭教育發展的十個方面的基本狀況。最後，提出了改進沿海開放地區家庭教育工作的建議。

關鍵字：家庭教育的變遷、家庭教育的概念、家庭教育工作

The Present Situation of Family Education At the Turn of the Century —— An Investigation in Three South-Eastern Provinces in China

The thesis applies educational sociology to the analysis of the problems: the correlation between social changes and education, family education and its changes, the evolution of the concept of family education. It briefly introduces the process and methods of field studies of "the ninth five-year-plan" of family education. Based on the results of questionnaire survey and informal discussions, the thesis summarizes basic situations of the development of family education under social changes in the south-eastern coastal areas. The thesis puts forward proposals for reforming family education.

Key Words: family education, concept, changes

一、家庭教育若干理論問題的探討

1. 社會變遷及其與教育的關係

早期社會學家，如法國的孔德、英國的斯賓塞，現代社會學家，如美國的帕森斯、德國的達倫多夫都論述過有關社會變遷的問題，中國大陸推崇的馬克思、列寧也對此發表過自己的意見。（參見魯潔等，1990，頁320）綜合這些先哲的觀點，社會變遷是指「社會關係的類型之改變，常指發生在較大社會系統中的社會行為之重大改變，而非指發生在小團體中之微小改變。」（引自林生傳，1990，頁117）就其社會意義來說，社會變遷既包括社會的進步和退步，又包括社會的整合與解體。社會變遷的內容涉及社會生產和社會生活的所有領域，如人口變遷、經濟變遷、社會制度和社會結構變遷、社會價值觀念變遷、生活方式變遷、科學技術變遷、文化和教育變遷。西方社會學家，對於社會變遷動因的解釋，主要有社會演化理論（如索羅金，Sorokin）、結構功能均衡理論（迪爾凱姆，Durkheim）和社會衝突理論（鮑爾斯，Bowles）。（參見林生傳，1990，頁119-125；謝維和，2000，頁45-58）

社會學家和教育學家的大量研究表明，教育，這裏主要指制度化的學校教育，作為一種培養人的社會活動同以生產力的發展為核心的社會系統存在著密切的關係，這主要表現為教育是社會變遷的結果；教育是社會變遷的動因；教育是社會變遷的條件。（馬和民等，1998，頁158-159）不過，專門論及家庭教育與社會變遷的著述還比較鮮見。筆者認為，同樣以培養人為目標的家庭教育與學校教育是相通的，因而家庭教育與社會變遷也有著密切的關係。

2. 家庭的教育功能與家庭教育的變遷

美國社會學家T.帕森斯考查20世紀50年代美國中產階級家庭的變遷，指出家庭作為一種經濟、政治和福利機構的重要性日益下降，而作為一種社會化和撫養子女以及為成年人提供心理支援設施的重要性在不斷上升，他認為現代家庭恰好是與工業經濟相適應的，工業經濟促進了勞動的流動和兒童的社會化，並且家庭還給在競爭激烈、不穩定和沒有個人情感的社會中的成年人提供了一個情感依託的根源。（引自F.R.艾略特，1992，頁38）臺灣學者高淑貴將家庭的功能分為生物的功能、社會的功能、心理的功能、經濟的功能等八項，在評價教育功與其他功能的關係時指出：「家庭教育功能關係著家庭成員是否能夠而且願意善進其身為家庭一分子的職責，致力於使家庭各項功能均內得以充分發揮。」（高淑貴，1998，頁23-24）筆者認為，家庭的建立是以男女兩性的結合為基礎的，兩性結合的主要「產品」就是新一代的誕生。新一代誕生之後，家庭自然要擔負起從物質和精神兩方面養育孩子的義務，這就包含了對於子女的家庭教育，可見家庭的教育功能是不可或缺的，雖然不同時代、不同地區的家庭生活和家庭教育狀況有所差異，甚至大相徑庭，但是家長承擔對於子女的教育義務卻是世界各民族發展中共有的現象。

社會學認為，家庭教育作為家庭的基本功能，正象家庭制度受著社會制度的制約，隨著社會經濟和文化的發展而發展、變化而變化一樣，家庭教育也是不斷變化的。從歷史上來看，家庭結構和功能是同社會的經濟、政治、文化的變化相適應的，隨著家庭、私有制在奴隸社會、封建社會、資本主義的演變，家庭教育的目標和功能、內容和方法都在發生著變化。在第二次世界大戰結束以後，社會的急速發展對於家庭及家庭教育的影響更為明顯，以當代美國的情況來看，出現了從鄉村化到都市化、從家庭中心到子女中西心、從權威中心到情感中心、從家庭本位到個人本位、從關注親密關係到超越親密關係的趨勢。（繆建東，1999，頁172-174頁）我國臺灣自70年代經濟實現騰飛之後，家庭教育進一步受到社會各界的重視，民國75年曾制定《加強家庭教育，促進社會和諧》的五年計劃，提出「強化親職教育功能，結合公私立機關、學校、團體的力量，加強家庭倫理觀念，協助父母扮演良好角色，引導青少年身心之健全發展，增進社會整體和諧。」（林淑玲，2000，頁251-268）家庭教育成了全社會關注的一項重要事業。筆者認為，家庭教育作為一種社會現象，不可能不受社會發展和變革的影響。我國是一個具有重視家庭教育傳統的國家，但在新中國建立之後相當長的歷史階段，左傾思潮的泛濫嚴重壓抑了家庭教育，改革開放之後、尤其是九十年代以來經濟—文化的全面發展促進了家庭教育的發展，世紀之交的家庭教育出現了嶄新的面貌。

3. 家庭教育概念的演進

以往的教育學著作中，通常是把家庭教育理解為父母對於子女的批評、指導、培養和管理活動。在美國，通常把家庭教育稱作家庭生活教育，20世紀60年代的美國學者（如艾娃Avery，1962）大都認為，家庭教育就是家庭內部的事情，對家庭成員進行家庭中的角色與責任的教育，以使每個人承擔自己的義務，保證家庭的和睦。（引自林淑玲，2000，頁12-13）70年代之後，美國有的學者（如萊溫Levin，1975）強調家庭教育應當增進人際關係，認為家庭教育是「增進家庭生活並協助個人更加瞭解各種人際關係中的自己的一種教育方案」，（引自林淑玲，2000，頁12-13）80年代後期，美國學者（如達翎Darling，1987）更傾向於把家庭生活教育當成全面提升人的生活水平與生活素質的手段，指出家庭生活教育就是「透過個人與家庭其各層面環境資源間的互動狀況，來保存及改善人類生活品質。」（引自林淑玲，2000，頁12-13）我國大陸學者對於家庭教育概念的闡釋，在改革開放後的20年間也有很大的變化，80年代趙忠心在《家庭教育學》一書中指出：家庭教育是指在家庭生活中，由家長，即家裏的長者對其子女和年幼者實施的教育和影響。這種教育實施的環境是家庭，教育者是家裏的長者，受教育者是子女家庭成員中的年幼者。（趙忠心，1988，頁5）這個定義明確地告訴了家庭教育的組成人員及其不同地位。1998年顧明遠主編的《教育大辭典》中把家庭教育定義為「家庭成員之間的互相影響與教育，通常是指父母對兒女實進行的教育。」這本辭典的重要貢獻在於它闡釋了家庭教育的主要任務：「兒童入學前，使他們在身心健康發展方面初步奠定基礎，為接受學校教育做好準備。在兒童入學以後，緊密配合學校，督促他們完成學校規定的學習任務，繼續關心他們的身體健康，發展正當的興趣愛好，培養良好的道德品質；針對生活中出現的問題，家庭成員間互相開導和幫助。」（顧明遠，1998，頁381）

從以上中外學者的論述、尤其是我國大陸學者的論述中，可以看出對於家庭教育內涵的認識是不斷變化的，筆者認為這種變化主要體現為四個方面：第一，從認為家庭教育就是家庭內部的事情，發展到家庭教育是關乎社會的事情；第二，從認為家庭教育的任務就是學習生活技能、處理家庭人際關係，發展到在各個方面促

進家庭成員的身心健康和全面發展；第三，從認為家庭教育就是家長（父母大人）對於子女的教育，發展到家庭成員之間的互相關心、愛護、幫助和指導；第四，從認為家庭教育只是對學前孩子的教育，發展到終生教育，即人的一生始終都受教育。因此，我們今天應該以更為寬闊的視野和更加深邃的目光看待家庭教育。（詳見駱風，2002，頁3）

二、沿海開放地區家庭教育實證研究的說明

1. 近年來中國家庭教育研究概述

家庭教育在當代中國是一個相當熱門的研究領域，尤其是80年代後期以來有過不少大型調查研究，如王保祥主持的全國教育科學「八・五」課題《幼、小、中學生家庭德育特點與規律性的調查與分析》，浙江省婦聯組織的調研專案《現代家庭教育特點與趨勢的研究》，上海市教委與婦聯聯合組織的《上海市民好家長標準的調查研究》和《新世紀家長工作的研究》，深圳市教育委員會的《深圳市家庭教育問題研究》，中國青少年研究中心組織的《中國城市獨生子女人格發展現狀與教育研究》。與此同時，家庭教育的研究成果大量湧現，如北京師大趙忠心的《家庭教育學》，北京大學社會學系風笑天的博士畢業論文（研究報告）《獨生子女—他們的家庭、教育和未來》，美國學者范丹妮主持研究和主編的《中國獨生子女研究》，繆建東的《家庭教育社會學》，關穎的《社會學視野中的家庭教育》，駱風的《新世紀家庭教育指南》和《成才與家教》等。

綜觀當代中國家庭教育研究，我們可以看到近年來家庭教育研究領域逐步拓寬、研究層面不斷深入的可喜局面，參與研究的學者越來越多。從研究的學科理論基礎來看，也從教育學、心理學發展到社會學、管理學，這些研究成果給了我們不少啟迪。不過，總體來看，目前我國的家庭教育研究處於初創階段，這表現在概念和理論的貧乏與空洞、研究內容的籠統和膚淺、研究方法和研究技術的的不規範與陳舊，以及家庭教育研究隊伍的單薄與弱勢。（參見駱風，2003，序2）

2. 我們的課題實證研究過程

本文作者自20世紀80年代後期就關注中國大陸家庭教育的發展，投身家庭教育研究和宣傳、諮詢等工作，1993年出版《現代兒童家庭教育藝術》，1995年起從事《當代中國家庭教育誤區研究》，1996年起從事《廣東珠江三角洲地區家庭教育狀況的調查和研究》。1997年筆者申報的《沿海開放地區兒童少年品德狀況與家庭德育狀況的調查研究》獲准為全國教育科學「九五」規劃課題。筆者主持的這項「九五」課題1997年開始後分為三個階段：理論研討和小範圍預調查、個案研究和大範圍調查、統計分析和對策研討，到2000年基本結束。我們採用整群分層抽樣的方式在廣東、福建、浙江三省的廣州、深圳、中山、湛江、福州、廈門、寧波、台州、瑞安等12個沿海城鎮，選擇重點與非重點、市中心與市邊緣大體相當的中小學32所，對61個班的3050名學生家長作了調查，收到問卷2866份。剔除不合格問卷，實際運用有效問卷2370份。其中答題者為學生父親的794人、母親的795人、爺奶、叔姑、姨舅等親屬的188人，未填身份的593份。答題者學歷為小學及其以下的526人、初中的608人、中專或高中的515人、大專的398人、本科及其以上的242人，另有81份未填學歷。

3. 本文採用的家庭教育評價系統和問卷質量

如前所述，有關家庭教育概念的界定有多種意見，我們從教育社會學的層面上把家庭教育界定為家庭生活諸因素對於子女身心發展的影響活動，將家庭教育劃分成兩個層次的內容：第一，狹義家庭教育，指家長直接影響教育子女身心發展的活動，就其表現形式來看是一種顯性教育；第二，廣義家庭教育，指家長素質和家庭生活對子女身心發展的影響，通常是一種無意識的隱性教育。（詳見駱風，2002，頁34）

根據上述理論假設，參閱國內外多種家庭教育評價指標體系，我們把家長教育觀念、家庭教育目標、家庭教育內容、家庭教育方法、家長教育能力五種因素作為狹義家庭教育的一級指標；把家長道德素質、家長文化素質、家庭生活條件、家庭生活方式、家庭人際關係五種因素作為廣義家庭教育的一級指標。我們分別在每個一級指標下設置了四個二級指標，每個二級指標對應一道題目，計40個題目，答案從低到高以1、2、3、4、5計分，理論上每個家庭教育的一級指標最高得分20。

我們對這套自行設計的家庭德育問卷採用信度係數α來測定問卷的內部一致性，經計算α等於0.80。此外，我們在調查結束後一個月的時候，分別到廈門大同中學、廣州小北路小學隨意抽出一個班重新測試，重測信度係數γ等於0.88，表明測試的效果良好。我們還計算了家庭德育問卷10個一級指標與總體家庭德育得分之間的相關分別為：0.4597、0.4946、0.4396、0.4080、0.2720、0.5519、0.6159、0.6339、0.4165、0.6281。各指標體系與家庭德育總分之間的相關在0.2720-0.6339之間，都達到極顯著性水平，表明家庭德育問卷的效度良好。

三、當前沿海開放地區家庭教育的基本狀況

我們注意把家庭教育的變遷放在當代社會變遷的大背景下來研究，運用問卷調查、統計分析、座談討論、理論概括等方法來研究。我們還收集和研究了大量的文獻材料，從中的到不少有益的啟發。首先，我們將沿海開放地區中小學學生家長的答卷得分情況列表如下：

下面，我們結合在部分學校同中小學生家長的座談、同班主任的座談獲得的一些家長教育子女的典型個案材料，並參考有關文獻資料，綜合概括沿海開放地區中小學生家庭教育的基本狀況：

表一、家長在家庭教育的十個一級指標上的平均得分

專案名稱	1. 家長教育觀念	2. 家庭教育目標	3. 家庭教育內容	4. 家庭教育方法	5. 家長教育能力
平均得分	15.92	15.49	14.95	14.90	12.36
標準差	2.45	2.34	2.68	2.23	2.92
位 次	1	3	6	7	9

表一、家長在家庭教育的十個一級指標上的平均得分（續）

專案名稱	6．家長道德素質	7家長文化素質	8.家庭生活條件	9.家庭生活方式	10.家庭人際關係
平均得分	15.68	9.41	15.05	14.41	15.4
標準差	2.21	2.56	3.27	2.28	2.96
位 次	2	10	5	8	4

1. 家庭教育觀念

家庭教育觀念是指家長對教育基本問題的根本看法，從上表中可以看出家長們在這個問題上得分是很高的，排列第一位。當前沿海開放地區中小學生家長深知時代發展對於年輕一代素質的要求越來越高，比起以往的學生家長更能理解教育的重要性，在對「你家平均每月為孩子的家庭教育費用是多少」的回答中，表示100元以下的佔43.2%，表示100-200元的佔30.4%、200-350元的佔16.3%、350-500元的佔6.2%、500元以上的佔3.8%，如果把這些和中小學生的家庭收入聯繫起來看，大約30%的家庭把家裏40%以上的收入用於孩子，大約30%的家庭把家裏30%以上的收入用於孩子，可以看出家長們對於子女成長的重視程度。「你教育子女時考慮為國家培養人才的成分有多大？」回答很多和較多的佔52.6%、一般的佔32.8%、較少和沒有的佔14.6%，這表明在本地區不少成年人的心目中，家庭教育不是自己家裏的事情，教育子女也是為國家培養人

才，這種思想對於他們按照社會的要求培養子女是很有幫助的。雖然多數家長認識到了教育子女的重要性，但是不少家長教育子女的時間沒有保證，精力、感情投入不足，據我們調查約25%的家長還做不到每月同孩子「深入交談」一次，只有40.5%的家長能夠做到「隨時同孩子交談」。調查還發現，目前相當多的家長在教育子女過程中存在急躁情緒，對於孩子在學習、品德等方面的問題缺乏耐心。

2. 家庭教育目標

「望子成龍、盼女成鳳」是中華民族的傳統觀念，歷代家長都盼望子女成才，但不同時代的家長在教育子女的具體目標上往往有所差別，「您在教育子女問題上，最贊同的觀點是那個？」結果選擇從小就注意全面發展的佔56.5%，選擇道德是做人的根本的佔17.4%，選擇讓孩子首先有一個好身體的佔15.5%，其他佔10.6%，看來絕大多數家長是懂得全面發展的。我們還詢問了一些具體問題，「現在做好人好事可能會惹麻煩，那麼你是否支援孩子做好人好事？」結果回答「堅決支援」的佔31.0%，回答「較為支援」、「無所謂」、「不太支援」、「勸阻」的分別佔29.2%、29.2%、9.8%、0.8%。通過和不同層次的家長座談，我們發現沿海開放地區絕大多數中小學生家長瞭解素質教育的精神，支援學校教育改革，希望適當減輕孩子的學業負擔，這種正確的思想觀念無疑有利於子女的健康成長。雖然本地區學生家長在這項指標上的得分比較高，但部分學生家長對於素質教育的理解還是比較膚淺的，思想深處還是覺得學習成績是第一位的，其他方面無所謂。部分家長對孩子的成才期望過低，以孩子不惹是生非為目標，「我家的錢足夠兒子的兒子的兒子花」，這些財大氣粗的家長認為家裏有足夠的錢就能保證孩子將來的幸福，這顯然不符合社會發展的趨勢和孩子自身發展的規律。

3. 家庭教育內容

從理論上講家庭教育應當是全面發展的教育，但實際上多數家長是根據自己的理解實施家庭教育的。《小學生守則》和《小學生日常行為規範》（或者《中學生守則》和《中學生日常行為規範》）是國家權威部門制定的對學生的基本要求，且要求家長配合學校督促學生做到的，調查表明對此很不瞭解的家長佔2.9%，不太瞭解的佔16.6%，一般的佔41.2%，較為瞭解的佔30.9%，非常瞭解的佔8.5%。另外，回答在實際教育子女過程中沒有注意體現《小學生守則》和《小學生日常行為規範》（或《中學生守則》和《中學生日常行為規範》）的家長佔3.6%，不太注意體現的佔9.5%，一般的佔34.1%，較為注意體現的佔38.4%，非常注意體現的佔14.3%，看來本地區大多數中小學生家長還是能夠按照國家的規範教育子女的。培養孩子的勞動能力是當前一個比較突出的問題，在「你重視培養孩子的勞動習慣嗎？」的回答中，選擇很不重視的佔0.2%，不太重視的佔3.5%，一般的佔21.5%，較為重視的佔38.2%，非常重視的佔36.6%，說明多數家長還是比較重視勞動的。但是在分別同部分學校的教師和家長進行了座談中，我們也發現由於急於讓孩子「趕上去」，不少家長往往採取片面的做法，「重智育輕德育」、「重分數輕能力」、「重補貸輕鍛煉」等家庭教育誤區還比較普遍。多數家庭對子女的品德進步關心不足，而對子女的學習卻關心過度，還有1/3的學生在家經常睡懶覺，基本沒有鍛煉活動。

4. 家庭教育方法

家長應該根據教育物件的特點，以及教育內容和教育環境採取不同的措施，既要注意家庭教育方法的科學性，又要注意靈活性。在回答「依次列出你使用較多的家庭教育方法」（可以選擇三項，並給了10項備選答案）時，名列前三位的是「耐心說理」（選擇作為第一位的佔43%）、「舉例為發」（選擇作為第一位的佔22%，選擇作為第二位的佔34%）、「指導孩子讀書」（選擇作為第一位的佔16%，選擇作為第三位的佔37%），可見多數家長是以心平氣和的方式教育孩子的。對「如果孩子有私那別人東西的習慣，你會怎麼辦？」回答誇獎他的佔0.7%，回答不管他的佔1.1%，回答嚴厲制止的佔52.2%，回答耐心勸說他的佔32.7%，回答同班主任商量對策的佔13.2%。多數家長能夠理性地處理孩子的問題，保證了家庭教育的有效性。但是由於種種原因，相當多的學生家長對於孩子的品德教育是「隨心所欲」的，並沒有認真瞭解孩子的思想，結果往往「說了等於白說」；在家庭智育方面，很多家長盲目地給孩子買參考書，但孩子並不需要，造成浪費。「最近兩年你有無因孩子不聽話而打他的情況？」並給出幾種情況由家長選擇，結果表示幾乎每星期都有的佔4.2%，表示幾乎每月都有的佔8.8%，表示一學期打過2-3次的佔18.8%，表示兩年中打過2-3次的佔30.0%，表示沒有打過的佔37.8%，在90年代初約有1/3的小學生家長經常打孩子，這組資料表明打孩子的家長大為減少，但仍有少數家長把打孩子當作治家的法寶。

5. 家長教育能力

從表中我們看到本地區中小學生家長在此專案上的得分是比較低的。為了瞭解家長教育能力，我們首先測驗了他們掌握教育科學知識的情況，在回答「非智力因素的涵義」時我們出了幾種答案，結果能夠正確答出的佔48.5%，知道一些的佔31.1%，根本不懂的佔20.4%。對「你是否同意‘既要嚴格要求，又要尊重愛護孩子’的觀點」，表示非常同意的佔63.0%，基本同意的佔29.7%，表示一般的佔4.3%，不太同意的佔2.0%，很不同意的佔1.0%。關於「你們家長是否注意商討在教育子女問題上保持意見的一致？」回答非常注意的佔31.8%，較為注意的佔43.5%，回答一般的佔20.3%，不太注意的佔3.5%，很不注意的只佔0.9%。據根問卷調查，現在本地區中小學生家長學習家教知識（如訂閱家教報刊、購買家教書籍、參加家長學校、諮詢家教專家）的情況是：很多的佔4.7%，較多的佔17.9%，一般的佔46.8%，較少的佔21.0%，沒有的佔9.6%。進一步調查表明，現在處於社會急速轉型時期，部分家長只顧追求生活享受，忽視知識學習，思想跟不上形勢變化，教育觀念落後。這也制約了其教育能力的發揮，甚至造成了家長和孩子兩代人之間的衝突，嚴重妨礙了家庭教育的實施。

6. 家長道德素質

常言道「孩子是家長的影子」，說明家長品德對子女的影響巨大。我們知道有關道德的測試是一項非常複雜的工作，我們主要採用了自述評價法，家長自述遵守職業道德很差的佔0.4%，較差的佔0.8%，一般的佔18.5%，較好的佔45.2%，很好的佔34.9%我們還設計了兩道題目，「假如你們家老人經濟條件不好，你們中年夫妻能夠給予支援嗎？」表示不能的佔0.5%，基本不能的佔1.5%，一般的佔8.7%，基本能的佔31.2%，完全能的佔58.3%。「你瞭解《未成年人保護法》的內容嗎？」結果回答很不瞭解的佔4.0%，不太瞭解的佔19.7%，一般的佔41.0%，較為瞭解28.2的佔%，非常瞭解的佔6.9%。可以說本地區多數家長重視家庭建設，家庭文明的程度不斷提高，這對於下一代身心發展是有積極影響的。但也必須看到一些家長極端自私的一面，在「對於以下觀點，你最欣賞的是」的回答中，選擇「索取得越多越好」的佔2.2%，選擇「做事情不能吃虧」的佔6.2%，選擇「貢獻和索取應當等值」的佔30.1%，選擇「貢獻應大於索取」的佔18.0%，選擇「人生的價值在於奉獻」的佔42.8%，說明部分家長的人生觀是不端正的。另外，現在因為土地被徵用而得到大量經濟補償的部分農民家長遊手好閒、不務正業的傾向也非常明顯，其中少數人參與走私販毒、制黃售黃，對於子女的消極影響十分嚴重。

7. 家長文化素質

家長文化素質對家庭教育有重要的影響，一般來說文化素質較高的家長較易把握子女的身心發展特點，適時對子女進行指導。我們把學歷和職業做為衡量家長文化素質的基本指標，我們所調查的這些中小學學生的父親為初中或者以下文化程度的佔34.7%，中專或高中的38.6%，大專的17.8%，本科或者以上的8.8%；學生母親的學歷比父親的學歷稍低一些，小學及其以下的佔到26%。中小學學生父親從事的職業中體力勞動含量較高的農民、工人、營業員佔30.5%，軍人、公安佔2.5%，個體經營者佔16.8%，行政人員16.6%，知識份子佔13.1%，其他13.1%；中小學學生母親從事體力勞動含量較高的農民、工人、營業員的佔53.5%，行政人員和知識份子合計28.6%，其他17.9%。調查還發現，隨著知識經濟大潮的來臨，東南沿海地區成人學習的積極性逐漸高漲，企業老闆爭相參加研討會、職員放棄休息時間自學考取文憑蔚然成風。不過總體看來，當前本地區大多數中小學生家長是在文革中「失去機會」的一代，文化素質偏低，這樣他們在教育孩子過程中遇到困難就不容易獨自解決。

8. 家庭生活條件

家庭教育的顯著特點就是在家庭生活中開展教育活動，而家庭生活是離不開一定的物質基礎的。據家長填表得知，現在中小學生家庭每人月均收入在600元以下的佔13.2%，在600-1200元的佔28.0%，在1201-2400元的佔36.0%，在2401-5000元的佔16.7%，收入在5000元以上的佔6.1%，絕大多數家庭能夠保證基本生活支出、保證子女的教育費用。「你的家中擁有大件文化娛樂用品（電視、電腦等）的件數是多少？」結果回答3件以下的佔19.1%，回答4-6件的佔43.6%，結果回答7-10件的佔29.0%，回答11-15件的佔5.4%，回答15件以上的佔2.3%，說明多數家庭為子女提供了基本的文化娛樂條件。家庭經濟條件的改善使家長擺脫了前些年那種為了生活而奔波的狀況，能夠用比較多的時間和精力教育孩子。但是，增加的家庭收入不一定都用在正當的消費上，我們調查了各個家庭自費訂閱報刊的情況，結果回答沒訂的佔24.1%，回答1-2種的

佔44.8%，回答3-4種的佔20.4%，回答5-6種的佔6.4%，回答6種以上的佔3.5%，這說明有些家長還不夠重視報刊的作用。還有部分家長把大量的金錢用在煙酒和化妝品上，家長自評在煙酒和化妝品上支出很多的佔5%，較多的佔8.3%，一般的佔12.8%，較少的佔27.9%，很少的佔45.1%，還有少數家長煙酒成癖、化妝上癮，個別家長甚至參與黃、賭、毒活動，這對子女的成長往往帶來不良的影響。

9. 家庭生活方式

家庭生活方式是指各個家庭日常生活中表現出來的穩定的生活習慣和生活情趣，也可以說是家庭文化的表現。我們請家長自評家庭的衛生狀況，結果認為很差的佔0.5%，認為較差的佔0.8%，認為一般的佔29.6%，認為較好的佔47.4%，認為很好的佔20.9%；「你的家庭成員每周在一起娛樂的時間大約是:」自述沒有的佔8.8%，1小時左右的佔21.5%，2小時左右的佔27.5%，3-5小時的佔25.7%，6小時以上的佔15.8%，就娛樂的方式來看，有看電視錄影、下棋玩撲克、看文體節目、健身活動、外出參觀等；「與一般家庭相比你們家與親戚、朋友交往的程度如何？」表示很少的佔2.8%，較少的佔8.0%，一般的佔55.3%，較多的佔25.4%，很多的佔8.1%。由於收入較高，每逢節假日不少家長帶著孩子外出旅遊。上述調查資料，反映出本地區大多數家庭講究衛生、情趣高雅、樂於交往等文明、健康的生活方式的主導地位。但是，本地區學生家長中也存在著不文明的現象，一是有些家長經常參加封建迷信活動，為此還花費相當的時間和金錢；二是賭博現象比較普遍，有些地區玩麻將成風，2/3的學生家長參與這種或多或少的賭錢活動；第三是不少家長熱衷於講排場、比闊氣，一些並不富裕的家庭也只好追隨這種「時尚」。家庭裏的鋪張浪費和媒體的錯誤導向直接影響著孩子的高消費，導致少數孩子不思學習，而喜歡到社會上吃喝打闖、尋求刺激，甚至走上違法法犯罪的道路。

10. 家庭人際關係

家庭人際關係是孩子成長的軟環境，調查表明當前東南沿海地區中小學生家庭的人際關係良好。「現在你們夫妻的感情比結婚時如何？」結果表示淡漠了的佔4.1%，稍差的佔5.2%，沒變化的佔49.1%，稍好的佔14.0%，更好的佔26.0%，看來本地區大多數中小學生家長夫妻之間關係是正常的，但並沒有某些媒體所渲染的那麼嚴重；「節假日你們全家共同感興趣的話題如何？」意在瞭解家庭和睦的狀況，結果表示很少的佔5.2%，較少的佔8.2%，一般的佔50.6%，較多的佔27.3%，很多的佔8.5%；「出現困難時，你們家庭成員能否互相關心和支援?意在瞭解家庭的凝聚力，結果回答不能的佔1.3%，回答有時能的佔3.7%，一般的佔8.2%，基本能的佔31.1%，完全能的佔55.6%。總的看來，本地區多數居民的家庭關係是穩定的，家庭成員是親密的，這有利於家庭教育的正常開展。但是，近年來本地區單親家庭繼續增加，從我們調查的情況看差不多每個班都有5-6名學生的父母離異（即佔10%左右），個別班級學生家長離婚率超過了30%；還有一種值得關注的現象就是部分孩子不在父母的身邊（家長出外經商、因公派出外地、出國留學或者犯罪在押等），長年寄養在親戚或者朋友家中的孩子也有5-15%。

三、對於改進沿海開放地區家庭教育工作的建議

綜上所述，隨著改革開放的縱深發展和經濟——文化的初步繁榮，世紀之交我國東南沿海開放地區中小學生的家庭教育得到了明顯發展，廣大家長越來越重視對於子女的家庭教育，多數家長注意自我修養，道德素質和文化素質不斷提高，教育孩子的能力有所增強，他們的教育目標和教育內容基本上反映了時代的要求，多數家長的能夠以靈活多樣的方式教育孩子，而且多數家庭的生活條件不斷改善，生活方式和人際關係趨於文明，這對於孩子的健康成長是十分有利的。但是，從總體上看本地區家長教育孩子的能力和水平還不夠高，無論是教育觀念、教育目標，還是教育內容、教育方法都還存在著消極因素，從家庭的生活方式和家庭人際關係來看，也有一些不利於孩子健康成長的成分。針對當前沿海開放地區中小學生家庭教育中存在的問題，1998年以來我們曾提出過一些建議，比如（一）根據家長們在教育觀念方面的差距，幫助他們懂得家庭與學校的合作才是培養好孩子的有效方式，對那些在家庭生活中得不到應有關愛的學生給予足夠的關心；（二）根據家長們在家庭教育目標和家庭教育內容方面的差距，幫助他們懂得全面發展、品德最重要的觀點，使他們能夠從孩子的實際出發提供家庭教育；（三）根據家長們在家庭教育方法方面的差距，告誡他們教育子女應當耐心細緻、循循善誘；等等。（參見駱風等，1998-2002多篇）本文則從改進本地區的家庭教育工作、促進家長素質的全面提高的角度提出如下建議：

第一，進一步提高社會各界對於家庭教育和家庭教育工作重要性的認識，並爭取早日實現家庭教育的立法。當前，理論工作者和宣傳工作者應當發揮先鋒作用，利用各種傳媒條件加大宣傳的力度，促使社會各界深刻認識以下道理：（一）家庭教育是兒童少年健康成長的基本條件。（二）家庭教育是國民教育體系的組成部分。（三）家庭教育是民族素質提高、國家繁榮昌盛的基礎工作。（四）家庭教育是家庭幸福、父母愉快的重要保障。觀念的轉變、覺悟的提高，為發展家庭教育事業奠定良好的思想基礎。但要充分發揮家庭教育的作用，還必須有法可依。其實，家庭教育立法並不是我們的首倡，上個世紀40年代初國民政府教育部就頒佈了《推行家庭教育辦法》，東南沿海地區有關部門應當積極研究制定家庭教育法或者家庭教育規章，使本地區的家庭教育工作早日走上法制的軌道。

第二，不斷探索和完善家庭教育工作的管理體制，調動教育部門積極性，推動家庭教育事業的產業化和半產業化。「認識是基礎，領導是關鍵」是我國許多事業進步的經驗，各地家庭教育事業的發展也不例外。教育系統應當發揮主導作用，並與婦聯部門協調，並吸收新聞宣傳、衛生計生等部門的專家積極參與才能形成強大的家庭教育工作的社會機制。（一）進一步調動教育行政部門和中小學校從事家庭教育工作的積極性，健全組織和形成制度，使家庭教育工作真正成為學校工作的重要組成部分，並歡迎婦聯等部門的幫助、檢查和指導；（二）充分發揮專家、學者的作用，有關部門既要為他們瞭解基層家庭教育和家庭教育工作提供方便，又要注意傾聽他們的意見，發揮他們的指導作用；（三）把發展家庭教育事業同社區經濟一社會發展結合起來，組建家教一家政服務公司，為學校和家長提供優質服務，並合理收取費用，擴大家庭教育工作的經濟基礎。（四）鼓勵部分單位和個人以家教工作為謀生手段，擴大專職家教工作者隊伍。

第三，大力加強家庭教育的科學研究，借鑒國外家庭教育的經驗，提倡現代文明的家庭教育觀念。家長教子水平的提高和家教工作水平的提高，都離不開科學理論的指導。在這方面，北京市和上海市的政府部門都很重視，如北京市每年組織專家重點研究現實意義重大的一個主題，上海市政府1997年委託上海市教育科學研究院撥出專門經費鼓勵理論工作者與中小學和婦聯、街道等實際工作者聯合攻關，本地區也應當加強這方面工作：（一）組建正規的家教研究機構，創辦專門的家教學術刊物；（二）認真總結十多年來家教和家教工作研究的成果，規劃新的研究課題；（三）及時推廣家庭教育和家庭教育工作的新觀念、新方法，如素質教育的觀念、現代社會的兒童觀、家長要向孩子學習的觀點。

第四，不斷提高對於家長的指導和服務水平，根據不同兒童和不同家庭的實際情況分類指導。家庭教育的成敗從根本上來說取決於家長的素質，但家長不是天生的教育者，採取切實的措施不斷提高家長素質是家庭教育工作的核心任務。（一）鼓勵社會各界人士創辦家長學校，嚴格家長學校的各項管理制度；（二）探索一套適合家長學習的教學模式，切實提高家長學校辦學效率；（三）注意對家長進行分類指導，幫助他們解決家教中的疑難問題，盡可能使每個孩子都享有良好的家庭教育；（四）對於那些因父母遠離家鄉務工經商、父母重病在身、家庭成員關係惡化等無法對孩子進行正常的教育的家庭採取特殊保護措施，使這些孩子也能得到類似家庭的關愛。

第五，對於大專院校學生灌輸家庭教育知識，使他們提前懂得為人父母的基本道理。教育下一代的工作是非常細緻和複雜的，家長雖然不象教師那樣專門做教育工作，但也需要比較系統的教育學、心理學、衛生學、家政學、美學等方面的知識和較強的生活本領。目前，不少在校大學生經常為中小學生做家庭教師，幫助他們懂得家庭教育的知識不僅對於他們將來為人父母和做兒童工作有益，而且對於他們現在的「家教」也是非常有幫助的。（一）首先在師範院校、醫學衛生院校推廣家庭教育方面的課程，從已經開設這門課程的北京師範大學等學校的情況來看，學生們是需要這方面的培訓的；（二）拍攝家庭教育的電視教學片，編寫家庭教育、家政管理等方面的教材，凡是有條件的高等院校都要給學生創造學習家庭教育知識的機會。（三）著重對於女生進行將來做媽媽所需要的知識和技能的培訓，使她們樹立當媽好媽也是對社會的貢獻的思想。

最後需要說明的是，筆者主持的全國教育科學「九五」規劃課題《沿海開放地區兒童少年品德狀況與家庭德育狀況的調查研究》無論從研究的物件和規模來說，或者從研究的內容和方法來說在中國大陸都是一次有益的嘗試。儘管課題完成時由國內著名專家組成的評審組給予高度評價，但我們深知課題的設計和實際操作過程都存在著不少欠缺，理論上的創新也不夠。對此，筆者2000-2001學年在北京大學社會學系做訪問學者期間專門邀請有關專家予以批評。現在，筆者申報的《東南沿海地區兒童少年品德問題與家庭教育問題及其對策的研究》已經獲准為全國教育科學「十五」規劃教育部重點課題，這項「十五」重點課題是我們的「九五」規劃課題的拓展和深化，我們將在「九五」課題成果的基礎上

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不遺餘力地推進相關領域的研究，同時肯請海內外的有關專家、學者予以批評幫助。

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諸子競秀、桃李生輝：後現代多元智能教育特色釋要

張國祥
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本文論述中國古代學者關於才華發揮及命運掌握的主張，指出有哪些觀點有助教育工作者在廿一世紀後現代終身教育社會實施多元智能教育，讓學童學會經營自己，運用睿智豐盛自己的人生舞台，從而使人生旅程美滿充實。

Philosophers Compete, Children Glitter: An Explication of the Characteristics of Postmodern Multiple Intelligences Inspired Education

This paper delineates what ancient philosophers thought about liberation of human potentials and mastery of fate. It points out viewpoints that help educational practitioners implement multiple intelligences inspired education in a postmodern life-long learning society in the 21st century. It is hoped that children can manage well themselves, utilize their experiences and wisdom to enliven their life platforms, so as to attain satisfaction during the life journey.

前言

公元二零零三年是多元智能理論面世二十周年，華人地區的教育工作者積極嘗試應用此理論來「啟迪多元智能、培養多元才能」(Gardner，1983；張國祥，2003，頁58-66)。課程發展專家則理首思考設計具中國文化特色的後現代多元智能學校課程——力求每一位學童都有機會發揮各具特色的才華，並且在他們悠悠一生中牢牢掌握自己的命運（張國祥，2003，頁207-213)。中華文化源遠流長，在春秋戰國時期曾一度出現了百家爭鳴的盛況，中國古代育人思想既然在過去二千多年培養了一代又一代人才，現在重新從「才華發揮」及「命運掌握」角度去審視這些思想，當有助當代教育工作者繼承和發展具中國傳統文化特色的、融合多元智能理念的、具後現代進步思想的教育課程（對後現代學科與理論有興趣的讀者請參閱孟樊、鄭祥福，1997；對多元智能理論希望有一初步認識者，請參閱張國祥，2001，頁23-73)。

「諸子競秀、桃李生輝」這論文題目充分地表達了本文的旨趣：本文首先透過韓愈和劉禹錫兩位唐代文關的不同命運際遇，點出我們的育人之道，不單要重視才華的發揮，更要妥善經營自己的命運，才會隨遇而安，無負終生。韓愈和劉禹錫兩位學人的際遇，雖然並不具備普遍性意義供後學選研模範，但是他們所著的《進學解》和《陋室銘》，卻是廣為港澳師生所傳誦的絕妙文章，因此說明他們如何融合「才華發揮」和「命運掌握」的鴻溝來經營自己，有助我們反思以人為本位後現代終身教育的內涵和意義（詳情請參閱楊寶山、孫福萬，2000的分析)。基於此，本文重點梳理孔子、老子、莊子、墨子、孟子等諸子對於「才華發揮」與「命運掌握」的主張，進而點出《四書》所關發關於「為學必須立志」的論述，嘗試在總結部分提出後現代教育應有的特色，指出這也是廿一世紀多元智能教育應有的特色。

一、唐代兩位學人對其命運際遇的不同態度

我國唐代文壇巨匠韓愈，文起八代之衰，滿腹經綸，才華橫溢，惟空有才志，仕途不展，歷盡坎坷。他

任職國子博士時，作《進學解》一文，自明其志。此千載傳誦之作是這樣開篇的：

> 國子先生晨入太學，招諸生立館下，誨之曰：「業精於勤，荒於嬉；行成於思，毀於隨。……諸生業患不能精，無患有司之不明；行患不能成，無患有司之不公。」

此唐代中央官學最高學府的早會訓話，現今成為我國莘莘學子德業雙修之治學格言。《進學解》精妙之處，在於文章隨後假借學生的質疑與困惑來一吐滿腹怨氣。先生雖然學有所成，惟志業難展。韓愈雖然「沈浸濃郁，含英咀華」地探究治學，並且「長通於方，左右具宜」地立身處世，但在仕途上常常被投閒置散，在人生旅途上處處「跋前躓後，動輒得咎」，命運常有挫敗難握之感。

另一唐代「詩豪」劉禹錫，才氣橫溢，少年得志，深得朝廷器重，權傾一時，雖然其後受政治運動「永貞革新」所拖累，仕途有所反覆，但生活依然悠然自得，生意盎然。他出貶和州知縣時曾受到刁難，所安排的居室僅能容下一張床和一套桌椅，於是提筆寫下了《陋室銘》這千古絕唱，道明「陋室不陋」，其安身立命的空間，足可媲美廣受世人景仰的「諸葛廬」和「子雲亭」：

> 山不在高，有仙則名；水不在深，有龍則靈。斯是陋室，唯吾德馨。苔痕上階綠，草色入簾青。談笑有鴻儒，往來無白丁。可以調素琴，閱金經。無絲竹之亂耳，無案牘之勞形。南陽諸葛廬，西蜀子雲亭。孔子云：「何陋之有？」

上述兩位同為唐代才氣橫溢的學人，他們如何面對志業及逆境的方法，給當代的後現代教育甚麼寶貴啟示呢？我的看法是：後現代教育必須妥善處理「才華的發揮、命運的掌握」這課題，學童應該效法韓愈的「長通於方，左右具宜」，盡情爭取機會發揮自己的才華，同時也應該抱持劉禹錫「斯是陋室，唯吾德馨」的信念，自豎在悠悠一生中牢牢掌握自己的命運。

二、孔子對才華發揮及命運掌握的主張

「德、智、體、群、美」五育全人發展，我國教育自古重之，從記載萬世師表孔子教育思想的《論語》中可見一斑，孔子編輯了《詩》、《書》、《禮》、《樂》、《易》和《春秋》六部教材，大大豐富了傳統教育的「六藝」科目（禮、樂、射、御、書、數）內涵，為他首創之平民教育以實踐「有教無類」理想奠立基礎。基於春秋時期的社會發展，這些教學內容涵蓋了文學藝術、古代政治、禮制／禮儀、樂譜／樂理、哲學及近代史等範圍，讓學生將來從政能夠改造社會，平治天下，就像西周政治家周公般那樣建立以禮樂為基礎的大同小康社會。值得注意的是，孔門弟子大多是多才多藝的，這跟孔子的主張「君子不器」有關，也跟韓愈的「長通於方，左右具宜」的提法相通，學生的才能是多元化的，不是只有一種特長，適用於某種固定用途，所以學生應該學習多方面的知識，培養多元化才能。在廿一世紀終身學習社會，這種「才華的發揮」教育思想是值得重視和加大力度推廣的。此外，「知之者不如好之者，好之者不如樂之者」，「學而不思則罔，思而不學則殆」及「三人行，必有我師焉，擇其善者而從之，不善者而改之」是孔子最廣為傳誦的至理名言，正是終身學習社會實現「會學、想學、樂學」值得借鏡和努力實踐的方向，蓋知識浩如煙海，不能一部通書用到老，「學思行合一」及「學無常師」才是博學多才教育之道。

流傳了二千多年的儒家寶典《論語》，究竟還有哪些思想可以指導當今的學生實踐終身教育，使他們抱持積極進取信念，自豎地在悠悠一生中牢牢掌握自己的命運——這的確是一個教育工作者非常值得深入研究的課題。我認為：孔子提倡的「六德」（仁、智、信、直、勇、剛），可以啟發教師更為理解「教育四大支柱」（學會認知、學會做事、學會與人生活、學會生存）的內涵（聯合國教科文組織總部中文科，1996，頁75-88）。這是因為認真學習「六德」，可以矯正「六蔽」（愚、蕩、賊、絞、亂、狂）——「好仁不好學，其蔽也愚」是學會不要好心辦蠢事，「好知不好學，其蔽也蕩」警惕亂妄點子是會導致別人無所適從的，「好信不好學，其蔽也賊」指不能通權達變的誠信反而是會帶來損害的，「好直不好學，其蔽也絞」指過份率直可能給人刻薄無禮的印象，「好勇不好學，其蔽也亂」是教導我們不要逞一時的意氣而魯莽行事，「好剛不好學，其蔽也狂」點出只是剛毅不屈是不可取的，若果不能從善如流，只是橫衝直撞的瘋子而已。此外，孔子指出為學必須戒絕四種毛病：不主觀臆測、不妄下斷語、不固執己見、不自以為是（「毋意、毋必、毋固、毋我」）。

劉禹錫「陋室不陋」的心境，體現孔子「不怨天，不尤人，下學而上達」之「學會生存」思想，孔子堅抱崇高濟世理想，帶同學生到各諸侯國奔波地游說講學，但礙於人情物理因素，終其一生也不能完成志業，只能留待孔門弟子繼續留門承傳。孔子認為我們必須要有長遠的考慮，否則便會有眼前的憂患（「人無遠慮，必有近憂」）。他深知「人事」有否有奈，故不尤人，「物理」

也有其自然規律，故不怨天，因此抱持豁達樂觀態度，才是生存之道。孔子亦瞭解到人情物理是需要在悠悠一生中貫徹和實踐的，關鍵是及早立志，因應志趣立身成就志業，至死時遂無悔終生。他是這樣說明自己如何在悠悠一生中牢牢掌握自己的命運的：「吾十有五而志於學，三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲，不踰矩」，從中可知孔子也是在五、六十歲時才自覺達致「下學而上達」境地的。在廿一世紀終身學習社會，這種「命運的掌握」安身立命思想是值得繼承和發揚光大的。

三、老子對才華發揮及命運掌握的主張

老子與孔子同期，孔子曾在周遊列國皆失敗的時候向老子請益，聽了他的話後向弟子透露老子絕非平凡之輩，他活像一尊龍，思想不在自己之下，且猶有過之。老子《道德經》開篇曰：「道可道，非常道；名可名，非常名。無名天地之始，有名萬物之母。故，常無欲以觀其妙，常有欲以觀其徼」，指出一切事物的原始狀態，是沒有概念的，皆是無法表述的，我們只可從無欲的狀態揣摩這些原始狀態的奧妙，但是有了概念之後，認識現實世界萬事萬物的變化與規律便容易得多了。他接著說：「天下皆知美之為美，斯惡已；皆知善之為善，斯不善已。故有無相生，難易相成，長短相形，高下相傾，音聲相和，先後相隨」，指出眾多概念如美醜、善惡、有無、難易、長短、高下、音聲、先後等都是在對立中相互依存、互為條件的。老子的「致虛極，守靜篤，萬物並作，吾以觀復」思想，虛靜如谷的將概念置於事物的變化和關係之中的治學方法，啟發教師明白如何幫助學生對概念達致深度理解，指出了啟迪邏輯數學智能的關鍵所在，對多元智能教育是有很大的貢獻的（有興趣的讀者請參閱Gardner，1991的主張，以及張國祥，2003，頁169-171的概念教學例子）。

「三十輻共一轂，當其無，有車之用。埏埴以為器，當其無，有器之用。鑿戶牖以為室，當其無，有室之用。故有之以為利，無之以為用。」這幾句話是說，一切的「有」，都是源於「無」，我們通常只知道「有」的功能，不知道「無」的大用，這是多麼的不智。需知有了車輪中心的圓孔，有了黏土器皿的內部空間，在房屋加上了門窗之後，才能成就車輪、器皿及房屋的功能作用。老子認為：若果我們能夠體悟「有」和「無」的微妙關係，便可造化天地，成就萬物。老子這思想對當代創造力的培養極具啟發：我們所看到的有形的東西，故然是可以加以利用，但那些虛無的空間，若能夠靈活變通的加以思考，並想像如何在其中進行活動，這些空間倒是極具開發價值的。

老子認為：「上善若水。水善利萬物而不爭，處眾人之所惡，故幾於道。」老子崇尚自然，效法一泓清流，善於利用萬物而不與之相爭，且大智若愚地處於其他人不願待的低處——這是老子對命運掌握的主張。我們不單要率性成就自己，更要成人之美，有功不居，有名不恃，不要為了功名而失去人性（「功遂身退，天之道哉」）——這種「成己」和「成人」思想是多元智能「協作學習」非常值得借鏡的（參閱張國祥，2001，頁12關於多元智能的「分佈化」本質）。老子是一智者，不僅懂得如何成就自己，更懂得利用「成人」的機緣超越自己，使他的人格和心靈更為統整（張國祥，2001，頁29）。他指出：「知人者智，自知者明，勝人者有力，自勝者強。」老子進一步透露了他有三件經常持而保之的法寶（「一曰慈，二曰儉，三曰不敢為天下先」），我們做老師的若果能夠學老子般信守不渝，必然受用無窮——因為只有懂得「慈愛」，才會奮勇獻身教育事業，背負責任作育英才；只有懂得「節儉」，才能資精善美，有廣裕空間調配資源；只有懂得「不敢為天下先」，才能受到學生擁戴，是真正的「人師」（「慈故能勇，儉故能廣，不敢為天下先，故能成器長」）。

「道」是老子學說的精髓，對適性教育的理解跟孔子是和而不同的。老子是這樣闡釋「道」的：「道生之，德畜之，物形之，勢成之。是以：萬物莫不尊道而貴德。」按此說法，人是由道創生，依照各自的自然本性發展，我們所展現出來的才華各有特色，化育過程只需順應時勢自我成就便可（參閱張國祥，2001，頁12對多元智能適性教育的說明）。由此觀之，「道」有當今神經心理學中關於人類心靈「自我組織」的特性——老子認為「萬物將自化，天下將自正」，若果萬物循「道」自我修行不輟，則「無為」的心靈便會自我組織起來，產生「無所不為」的積極性，因此我們只要適性而不妄作，安排配套的環境和經驗，便可達致成就天下萬物的目的（關於「適度萌發」及「因才配套」的多元智能課程與教學設計，請參閱張國祥，2003，頁97）。

四、莊子對才華發揮及命運掌握的主張

莊子是老子的得意門生，他才氣橫溢，棄官隱居，靠織草鞋維生，過著逍遙自在的生活。《莊子》一書以寓言為主要表達方式，記錄莊子如何站在人世宇宙之巔來觀照人情物理，看似避世，其實不乏才華發揮及命運掌握的主張，在身處逆境時休養生息，尤為適用。莊子認為「吾生也有涯，而知也無涯」，由於知識無限，生命卻有限，宜採終身適性教育，才是養生之道。在漫長人生之旅中，莊子認為我們可以在七個方面（知大一，知大陰，知大目，知大均，知大方，知大信，知大定）將造詣提升至最高境界。「知大一」是認識萬物雖互有差異，但本源是則是同一的；「知大陰」是體會我們的身心靈是靜謐的；「知大目」是教導我們凡事必須作全面和全方位的觀察；「知大均」是明白到自然造化萬物，並無偏執，應尊重萬物各自的本性；「知大方」是瞭解奧妙的方法來指導生活的實踐；「知大信」是致力找尋真理來檢驗學說；「知大定」則是終身實現和平和安定。顯然易見，莊子學說跟韓愈的「長通於方，左右具宜」治學理想，跟孔子的「下學而上達」安身立命思想也是相通的。

莊子認為適才適性，量力而為，立志向目標奮發，方才有成（「故九萬里，則風斯在下矣，而後乃今培風；背負青天而莫之夭閼者，而後乃今將圖南」）。萬物各有所長，且獨一無二，不需拿自己的短處跟別人的長處相比（「鳧脛雖短，續之則憂；鶴脛雖長，斷之則悲」）。他舉例說：黑和白皆是烏鴉和天鵝為了適應各自生存需要而設的，是牠們的天生本性，孰優孰劣，不宜妄下價值判斷，應敞開心靈，任其自然適性發展才是正途（「鵠不日浴而白，烏不日黔而黑」）。況且，天才也不是全才的，他們也有欠缺的方面，所以應專注在特長上（「騏驥驊騮，一日而馳千里，捕鼠不如狸狌，言殊技也」）。總而言之，適性教育是關注受教者的志趣和特長的，若果以養自己的方法養鳥，後果可想而知（「此以己養養鳥也，非以鳥養養鳥也」）。我們必須認識到：最重要的是一切量力而為，適可而止，各方面發展皆在各自的「最近發展區」拓展，不鼓勵齊頭並進，更不可冒進，才是養生盡年之道（「緣督以為經，可以保身，可以全生，可以養親，可以盡年」）。後現代多元智能課程和教學設計亦吸納了上述適性教育思想，有興趣的讀者可參閱張國祥，2003，頁146-157。

莊子思維方式具全方位擴散特色，他希望我們思考時不要作繭自縛，宜從宏觀角度審時度勢，因為條條大道通羅馬（「是亦彼也，彼亦是也」）。他提醒我們思辨的視角不能一成不變，莊周可以夢蝶，蝶夢莊周亦無不可（「不知周之夢為蝴蝶歟？蝴蝶之夢為周歟？」）。思考事物時不只用聚斂思維，一物可以多用，只須略加變通便可，例如搔手的藥可有多種用途（「能不龜手一也；或以封，或不免於洴澼絖，則所用之異也」）。莊子更指出「後設認知」是智慧的表現，因為在解決問題及處事受阻時，懂得停下來改變策略，是思考自己思考的過程（「故知止其所不知，至矣」）。最為特別之處，莊子認為思辨不單可從邏輯方式考慮，更可從感情出發，心領神會亦可（「子非魚，安知魚之樂？」）。

我相信，莊子所提倡的擴散思維方式有助創造力的培養，豐富了「才華的發揮」的內涵。他教導我們認識世界時，需循不同視角考察，力求將思路更加靈活變通，切忌只有一個標準模式（「天下莫大於秋毫之末，而太山為小」）。他更指出很多點子和新鮮想法是可以由頓悟所得，只需個人沉浸在適當的環境便可（「天地有大美而不言，四時有明法而不議，萬物有成理而不說」）。他以孔子學生顏淵的感受為例，說明我們若果只是跟在前人後面亦步亦趨，只知模仿，不加以創新，最終是會被時代淘汰的（「顏淵問於仲尼曰：夫子步亦步，夫子趨亦趨，夫子馳亦馳；夫子奔逸絕塵，而回瞠若乎後矣！」）。這些見解豐富了我們對人類創意心靈的認識，有興趣的讀者可參閱張國祥，2003，頁21-24關於心靈的感知、創意及統整三個層面的闡述。

五、墨子對才華發揮及命運掌握的主張

跟現代神經科學的觀點近似，墨子認為「感知」是人們認識周遭世界的「本能」，求學問必須心思熟慮（「知，材也」、「慮，求也」）。單靠感知外物的能力而不用心思慮，縱然親眼目睹是不會有任何得著的（「材知也者所以知也，而不必知，若明」）。反之，單靠苦思冥想而沒有仔細觀察，也是不會有任何得著的（「慮也者，以其求之有求也，而不必得之。若睨」）。實際情況是：感知器官跟環境起的相互作用，形成了所謂認識事物的過程（「知、接也」、「知也者，以其之過物而能貌之。若見」）。墨子提醒我們要多觀察，多用心思慮，才能夠達致清澈若明的理解，他舉例說：像「時間」這樣抽象的概念，也是首先通過五官感知，再經思慮概括而成為概念的（「知，明也」、「知而不以五路，說在久」）。

墨子闡明了人們汲取知識的來源和治學的門徑，〈經說〉上是這樣解釋的：「知：傳授之，聞也。方不彰，說也。身觀焉，親也。所以謂，名也。所謂，實

也。名實耦，合也。志行，為也」。這是說：知識有三種不同來源：從他人身上承傳，應用不受時空所障而有所不通的邏輯進行推理，或自己親身經歷得知。治學方法重點在於：概念之「名」與「實」需弄慎其內涵，確保名實相符，並立志實踐，知行合一，方為有成。墨子除了教導弟子「知必循三路（聞、說、知）」外，還提出「言必有三表（有本之者、有原之者、有用之者）」。所謂「三表」，就是首先考究過往的歷史和經驗，接著是多方面、多角度的進行調查觀察，最後將想法落實到生活中去，以及檢討其實際的功用。墨子提醒教育工作者要「慎為人師」，他看見染絲的工匠後有感而發：「染於蒼則蒼，染於黃則黃，所入者變，其色亦變。五入必而已則為五色矣。故染不可不慎也。」他嚴正地指出了教育成敗，端視教育環境的恰當與否而定。我相信：「三表」法有助教師落實多元智能教育，這是因為這種學習模式符合Gardner 對多元智能的定義——多元智能是具有生物心理特性的潛能，能夠處理感知器官在特定文化背景中被激活的訊息，作用是解決問題和創造受文化重視的物品（參閱張國祥，2003，頁92）。

墨門弟子皆精思善辯，〈小取〉開宗明義地說：「夫辯者，將以明是非之分，審治亂之紀，明同異之處，察名實之理，處利害，決嫌疑，焉摹略萬物之然，論求群言之比，以名舉實，以辭抒意，以說出故，以類取，以類予，有諸己不非諸人，無諸己不求諸人。」從這段說話可以看到：墨子是重視辯證邏輯及多元才能培養的，包括批判／分析思考、道德判斷、解決問題及傳意溝通等能力（參閱張國祥，2003，頁62關於多元才能的核心內容）。事實上，墨子本人是多才多藝的，自幼已相當熟悉當時社會的手工業技巧，是一位手藝精湛的匠人，在力學、光學、幾何學、軍事學更是中國古代少有的才士。在春秋戰國時期，墨學曾與儒學並列，為「世之顯學」。可惜漢武帝「罷絀百家，獨尊儒術」，自此墨學中絕了二千多年，直至近世才得以重見天日，不至於完全的由顯而絕，這是中華文化值得慶幸的。

墨學的中心思想是「兼愛」，意謂像一雙手同執二棵禾苗般普遍而平等的愛，跟孔子的「仁愛」和老子的「慈愛」是有所不同的。「兼愛」反映墨子對人生的觀點和態度，其學說也是以此而衍生的——人們若果能夠「兼相愛」，便會多一分寬容、多一分諒解，結果是「交相利」，即互相從對方得到對等的互報。因此，「兼相愛、交相利」這思想對於多元智能教育所著重的「協作學習」是極具啟發的：在相互合作學習的過程中，大家綴長補短，在互愛互利的氛圍中共同完成任務，其中眾人皆有機會發揮自己的才華（「各從事其所能」、「量其力所能至而從事焉」）。「兼愛」思想強調「愛人者，人必從而愛之；利人者，人必從而利之」，實現了墨子心目中理想社會的「共榮共存」人生態度——這也是多元智能教育所應抱持的態度（詳情請參閱張國祥、章輝樑，2001，頁17關於多元智能光譜計劃的教育特色和多元智能教育所應抱持的態度）。

六、孟子對才華發揮及命運掌握的主張

孟子是孔子最得意的再傳弟子，中國古代童蒙讀物《三字經》曰：「昔孟母，擇鄰處，子不學，斷機杼」，因此孟母「三遷」及「斷織」故事最為普天下家長所樂道，反映了幼兒成長環境對教育的重要（參閱張國祥，2003，頁100-107關於如何正確理解兒童智能開發和適性發展）。《孟子》一書是《四書》之一，記載了孟子及其後學對倫理及政治的主張，其才華發揮及命運掌握的觀點也是以「性善論」為基礎的。孟子認為「是非之心」是智能發端的關鍵，是人之所以為人的「四端」之一，應該發揚光大。他解釋：「惻隱之心，仁之端也；羞惡之心，義之端也；辭讓之心，禮之端也；是非之心，智之端也。人之有是四端也，猶其有四體也。凡有四端于我者，知皆擴而充之矣。」但是，孟子不贊成有違成長規律的教育方法，他說：「天下之不助苗長者寡矣，以為無益而舍之者，不耘苗者也；助之長者，揠苗者也——非徒無益，而又害之。」這就是「揠苗助長」成語的由來。

孟子鼓勵我們在成長之旅中成為「大丈夫」，具備「仁義禮智」四端，在得志的時候，引領後進同行修道前進；不得志的時候，也可獨善其身，堅持自己的原則。他對於命運的主張是「永言配命，自求多福」，最重要的是立志成為「大丈夫」，福氣全憑自力爭取。孟子提出我們的心志必須受到磨煉，各種才華才能夠得以發揮。孟子有以下家傳戶曉名句：「故天將降大任于是人也，必先苦其心志，勞其筋骨，餓其體膚，空乏其身，行拂亂其所為，所以動心忍性，曾益其所不能。」若果立志欠周的話，勢必一事無成，他說：「有為者辟若掘井，掘井九軔而不及泉，猶為棄井也。」

孟子是重視教育的，將它視為「三樂」之一：父母俱存，兄弟無故，一樂也；仰不愧於天，俯不作於人，二樂也；得天下英才而教育之，三樂也。再者，孟子的「是非」之道，並非僵化而是可以加以變通的，這點對智

能的創新發展是有利的。他舉例說明：「嫂溺不援，是豺狼也。男女授受不親，禮也；嫂溺，援之以手者，權也。」雖然男女有別，行為是否越禮是可以權衡實際情況而判別的。孟子提出了如何在學習達至「一理通、百理明」的竅門——我們必須廣博地學習，詳盡的加以闡述，通過融會貫通，達至簡約精要的地步(「博學而詳說之，將以反說約也」)。他不單要求心得有所體會，更著重牢固掌握及靈活運用，因為這樣才能左右逢源。他解釋：「君子深造之以道，欲其自得之也。自得之，則居之安；居之安，則資之深；資之深，則取之左右逢其原，故君子欲其自得之也。」孟子主張要善用的五種教育方法是：有如時雨化之者，有成德者，有達財者，有答問者，有私淑艾者。我認為孟子所提及的適時萌發、培養品德才能、解答疑難問題，以及以自我學習的主張，對當代多元智能教育是極具參考價值的（關於這方面的論述，參閱張國祥，2003，頁50-57）。

七、《大學》和《中庸》對才華發揮及命運掌握的主張

《大學》和《中庸》源於儒家經典《禮記》，韓愈首先強調它們的重要性，認為和《孟子》及《易經》皆是同等重要的經書，後來經程顥、程頤和朱熹改編，與《論語》及《孟子》並列為《四書》，為科舉士人所必讀，進德修業的重要性可想而知。

《大學》開宗明義的闡明為學必須及早立志，因為我們先要知道在人生旅程中要達到的境界，然後才可能有確定的方向(「知止而後有定」)。孔子曾感嘆黃鳥在棲息時，尚且知道應該棲息的地方，難道我們還不如鳥(「緡蠻黃鳥，止于丘隅。子曰：于止，知其所止。可以人而不如鳥乎？」。它引述《尚書．帝典》指出我們需要發揚自己的才智和美德(「克明峻德」)，成為一位學貫兼備的人士(「有斐君子」)。不論社經地位，每個人都應該知道修明本性(「自天子以至于庶人、壹是皆以修身為本」)，「如切如磋」嚴謹地治學，「如琢如磨」終身潛心修養。

《中庸》開篇說：「天命之謂性，率性之謂道，修道之謂教」，同樣指出了教育應該按適性原則修明本性和化育兒童。適性教育不難實施，只要仿照成功典範成才之路便可(「伐柯伐柯，其則不遠」)，但前題是必須緊守中庸之道(「尊德性而道問學，致廣大而盡精微，極高明而道中庸」)。我們必須上不怨天，下不尤人，誠心的從最切身之處開始，才能夠恰當的掌控自己的命運(「君子之道，辟如行遠必自邇，辟如登高必自卑」)。因才施教，各得其所，才是育人之道(「故天之生物，必因其材而篤焉。故栽者培之，傾者覆之」)，只須緊記廣泛地學習，詳盡地探究，慎重地思考，清楚地辨別，忠實地執行便可(「博學之，審問之，慎思之，明辨之，篤行之」)。

《中庸》更指出我們不單要致力成就自己，更要兼濟天下人民，使他們同樣彰顯各自的良知良能，進而成就萬物，為人類社會作出貢獻(「能盡人之性，則能盡物之性；能盡物之性，則可以贊天地之化育」)。《中庸》的贊天地化育過程，跟《大學》所闡發的大學之道「在明明德，在親民，在止於止善」是相通的，提出人生的「成己、成人、成物」旅程，必須按「格物、致知、誠意、正心、修身、齊家、治國、平天下」等步驟，每天更新沒有間斷，便可到達至善至美育人境界(「苟日新，日日新，又日新」)。《大學》清楚表明，命運是可以掌握，它沒有一定的常規，總是善有善報、惡有惡報，堅持「致中和」及「過猶不及」的中庸之道便可(「惟命不于常，道善則得之，不善則失之」)。

八、總結

在世紀之始，上述各位諸子若果能夠齊集在同一個舞臺上，重演春秋時代百家爭鳴盛況的話，我想我們下一代的教育是會有一番新氣象的，下列是我樂於見到的情況：

1. 桃李若要互相輝映，並且閃耀智慧之光的話，兒童必須及早立志，從小培養「志趣」，瞭解自己的「志向」，為心目中的「志業」一點一滴的建立堅實基礎，「知止而後有定」是人生終身學習旅程邁向美滿成功的起步點。
2. 在人生旅途上，兒童的多元化潛能若果能夠得到適性啟發，各種受社會重視的才能若果得以適時培養的話，他們長大後便有可能「長通於方，左右具宜」地在各自工作崗位上作出貢獻。
3. 在人生旅途上，兒童若果能夠誠心地、虛懷若谷地學習立身處世之道，以及遵從中庸之道領略「下學而上達」功夫的話，他們長大後便有可能領悟到如何在悠悠一生中半生掌握自己的命運，學會遇挫不折、遇悲不傷。
4. 在進行解決周遭生活所遇到的問題時，兒童若果能夠弄懂老子如何思考將概念置於事物的變化和

關係之中的話，他們便可能對事物有較為深刻的理解，也會較為容易找到最佳解難途徑。

5. 在進行創作時，兒童若果能夠參考莊子的多方位和多角度思維方式，不囿於僵化的思維定勢的話，他們創意的心靈便會更為流暢精進、追新求變。
6. 在進行教育活動時，兒童若果能夠秉持墨子「兼愛」思想和實踐「言必有三表」的話，他們的學習便不會跟真實環境脫節，他們也會更為懂得與同儕進行「集體建構、共同學習」。
7. 在面向逆境時，兒童若果謹記孟子的「大丈夫」志氣，則我們便會敢於克服困難，為志業終身學習，終生奮鬥不絕。

總而言之，諸子齊競秀，桃李煥芬芳。當代的、具中國傳統文化特色的多元智能教育是以適性終身教育為鵠的，所謂「才華的發揮、命運的掌握」，就是學會經營自己，運用睿智豐盛自己的人生舞台，從而使人生旅程美滿充實。

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The Relation of Shame and Guilt-Proneness to Moral Orientations in Hong Kong Chinese Adolescents

Wong Kin Tung
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This study examined the relation of shame- and guilt-proneness to law-abiding, altruistic and self-actualizing orientations in Hong Kong Chinese adolescents. The investigation found that shame-proneness was generally negatively related to the law-abiding and self-actualizing orientations; but not related to altruistic orientations. Guilt-proneness was associated positively with law-abiding, altruistic and self-actualizing orientation. The study also revealed the gender and age effects on shame- and guilt- proneness among the subjects. Female adolescents were found to be significantly more prone to guilt; and higher age group adolescents were more prone to shame. Moreover, the gender effect exhibited as female students were more altruistic to their first kin or close relatives; and the age effects was showed as higher grade students were generally more law-abiding. Implications of constructive use of proneness to guilt in moral education are also discussed in the study.

香港華人青少年的羞恥感及罪咎感的傾向程度與道德取向之關係

是次研究是分析香港華人青少年羞恥感及罪咎感的傾向程度與守法、利他及自我實現三項取向之間的關係。這調查發現羞恥感的傾向程度與守法及自我實現兩項取向呈現負相關，但與利他取向沒有關連。罪咎感的傾向程度則與守法、利他及自我實現三項取向呈現正相關。這研究也同時顯示性別與年齡在羞恥感及罪咎感的傾向兩方面之效應，女性的受訪者明顯地有較強的罪咎感的傾向，並較年長組別之羞恥感傾向則較高。此外，性別效應也顯示女學生對直系親屬更可以作出利他行為，年齡效應也顯示高年級學生更傾向守法行為。這研究也討論如何有建設性地應用罪咎感傾向促進道德教育。

Introduction

Psychologists have traditionally divided morality into three aspects, which are cognitive, affective and behavioral; and psychologists commonly use this framework for their investigations on moral psychology issues (Narvaez, & Rest, 1995). These three aspects are classified arbitrarily for the ease of theoretical discussions, but it is believed that they are essentially interrelated to each other. The empathy, law-abiding, altruistic, and self-actualizing orientations are four distinct affective moral orientations and their interactions with moral behaviors are widely discussed by psychologists.

The cognitive developmental approach established by Kohlberg (1969, 1976, 1981, 1984) deals with the cognitive aspect intensively, but it does not explain the affective aspect directly. Kohlberg's stage theory of moral development is the most successful single theory to explain the moral development in the cognitive aspect. However, this theory has been criticized of having two major drawbacks. First, Hoffman (1993) concluded that Kohlberg's moral development theory assured the primacy of cognition. It asserted a moral act as one that followed a process of moral reasoning and judgment. In contrast, Hoffman (1993) argued that moral actions may be prompted by a moral orientation solely, and moral reasoning or judgment were not necessarily involved in these actions. Blum (1994) stated that moral orientations come before moral judgments; moral orientations can lead to moral action outside the operation of judgment entirely. Second, Gilligan criticized Kohlberg's test of moral development was gender biased as it focused on justice but neglected the caring attitude of subjects when they were

responding the dilemma (Gilligan, 1982). Thus, a person obtains a lower score on Kohlberg's measure does not necessarily imply a lower level of moral judgment but signifies the person may possess an alternative of moral orientation.

Therefore, some researchers focus their researches on the moral orientations and investigate how are they related to the cognitive and behavioral aspects of moral development. Moral orientations are complex construct and they can be classified into different categories and related to affective and cognitive aspects of morality. Rich and DeVitis (1994) suggested moral actions are attempts to achieve a balance between egoistic and moral motivations. Egoistic motivations concern the fulfillment of different needs of individuals, such as physical, safety, affective, self-esteem and self-actualization needs. The interaction of cognitive and affective aspects may generate different moral orientations according to various needs of individual. Justice and care are two examples of various moral orientations. The most common moral orientations are discussed intensively by the researchers are empathy and altruism. Hoffman (1976, 1977a, 1979, and 2000) has established a theory to account for both the cognitive and affective aspects of empathy and altruism. He concluded that empathy was the main motive of altruistic behaviors. Relatively speaking, law-abiding and self-actualizing orientations received fewer attentions from researchers. However, it is believed that more studies on these orientations may give a more complete understanding on the cognitive-affective dimension of morality.

Obviously, law-abiding and altruistic orientations are pro-social motivations. Some researchers (Huang, & Singer, 1984; Liu, 1986; Ma, 1985b, and 1989) found similar results as Chinese were considered as more law-abiding than other three ethnic groups. The researchers discussed the results and stated that Chinese are usually taught to obey authorities, to stick to rigid norms and to abide by laws under any circumstances. This was the reason for the strong abiding to laws in the Chinese culture.

Based on some psychologists (Barash, 1977; Carter, 1980; Hardin, 1977) of moral development, Ma (1985a, 1989, 1992,1993) suggested the "Hierarchy of Human Relationships" as a hypothetically constructed in terms of altruism. The hierarchy is as follows:

R1 First kin, closed relatives.

R2 Best friends or intimates.

R3 Strangers who are very weak or who are elites of the society.

R4 Common strangers.

R5 Someone you dislike or enemies.

According to this order, R1 is regarded as the highest order of human relationship and R5 is the lowest. It is because, generally speaking, a person will value the importance of people in the descending order: R1, R2, R3, R4, R5. In other words, the probability that an actor will carry out an altruistic act to a receiver is highest if the receiver belongs to the R1 category; and the probability decreases consistently to the lowest when the receiver belongs to the R5 category in similar social situations. Ma (1989) proved the above hypothesis among Hong Kong, Mainland China and England subjects. In addition, Chinese subjects showed a stronger orientation to perform altruistic acts than did English subjects. The findings were coherent with the viewpoint of Fang (1980) on Chinese concept of human nature. Fang described Chinese concept of human nature as a caring human-orientated belief. Chinese culture proposes the goals of human development in interpersonal relation aspect are compassion and kindness, empathy and sympathy.

The concept of self-actualization is one of the central themes of humanistic psychology. Self-actualization need is the highest order need in the Maslow's hierarchy of needs (Maslow, 1970). Generally speaking, a self-actualizing person tends to have a deeper and a more profound interpersonal relationship than other persons do. Self-actualizing persons are fair, empathic, and democratic persons who always know how to discriminate clearly between means and ends, and between good and evil. According to Maslow's concept, a person's desire to fulfill or not to give up the need of self-actualization reflects the stage of morality.

Psychologists identified shame and guilt as two key moral emotions that serve two functions. First, they foster moral behaviors and inhibit all manner of moral transgressions (Tangney, 1995b). Tangney (1990, 1995b) concluded shame and guilt are both negative self-relevant and interpersonal emotions. People typically experience shame, guilt, or both when they behave in a manner they view their own behaviors as morally or socially unacceptable. Second, the shame and guilt experiences serve as adaptive functions as they may regulate themselves in order to decrease the vulnerability to future shame or guilt experiences (Izard, 1977; Tomkins,

1963). From this viewpoint, shame and guilt have significant cognitive components though they are classified as moral emotions in affective aspect of human nature.

Recently, more researchers focus their investigations on the personality and behavioral correlation with the proneness to shame and guilt (Harder, & Lewis, 1987; Lutwak, Razzino, & Ferrari, 1998; Tangney, 1992, 1995a). They believed that most people have the capacity to experience both shame and guilt, but it appears that in similar negative situations, some people are more likely to respond with guilt, and such persons are regarded as more guilt-proneness. In contrast, those are more likely to respond with shame are more shame-proneness. Research findings suggested that shame-proneness and guilt-proneness gave rise to very different motivations for subsequent actiosn in interpersonal contexts (Ferguson, Stegge, & Damhuis, 1991; Gehm, & Scherer, 1988; Lindsay-Hartz, de Rivera, & Mascolo, 1995). Proneness to guilt was associated with empathic responsiveness and perspective-taking. In contrast, proneness to shame was associated with personal distress, lack of empathy for other, the arousal of anger and hostility and psychological maladjustment. Individuals of shame-proneness tend to avoid a shame-inducing situation or tend to blame others in an unconstructive way. Moreover, shame-proneness individuals are less likely to manage their anger in a constructive manner. Therefore, Tangney (1995a) suggested that shame and guilt were not equal "moral emotion" as shame was not promoting reparative actions.

The Chinese culture about shame and guilt are much different from that in Western culture. Chinese culture is regarded as a shame-proneness provoking culture. Stander and Jensen (1993) stated that Chinese emphasize collective decision-making and reconciliation on the basis outside the realm of law. To Confucius, li (禮) is a better means of governing than law, because society guided by li fosters a sense of shame among its members, which the law cannot do. In Chinese society, parents and teachers are always provoking children the feeling of shame in order to inhibit their social transgressions (Chen, 2002; Cho, 1999; Fung, 1999; Kuo, & Kavanagh, 1994). In Chinese culture, shame is believed to be a constructive moral emotion. However, this belief is based on no empirical ground. In this sense, the investigation of relationship between the two proneness in moral emotions and the full range of moral orientations in Chinese society is very meaningful. Surprisingly, there are no such researches are reported in journals.

Research Questions and Hypotheses

Moral orientations are closely related to both cognitive and behavioral aspects, as orientations include both the consideration of value system and the actions encompassed by such notions in moral issues or encounters. Therefore, it is reasonable to believe that there is an association between proneness and moral orientation as both depend on the cognitive development status of individuals. The aim of the current study is to investigate the relation of shame- and guilt-proneness to moral orientations in Hong Kong Chinese adolescents.

All the hypotheses in the current study were grouped into three categories. According to the results of extensive researches mentioned above, hypotheses can be made as follows. First, it was hypothesized that the female adolescents are more shame-proneness and more guilt-proneness than male adolescents; but there is no significant difference on the shame-proneness and guilt-proneness between the Form 4 and Form 6 students.

Second, it was hypothesized that the shame-proneness were the shame-proneness is negatively associated with the law-abiding, altruistic and self-actualizing orientations; and it is negatively associated with the tendency of an individual to gratify his or her higher-order needs.

Third, the hypotheses of guilt-proneness were the guilt-proneness is positively associated with the law-abiding, altruistic and self-actualizing orientations; and it is positively associated with the tendency of an individual to gratify his or her high-order needs.

Method

Participants were 282 Chinese adolescent students (147 female, 52.1%; and 135 male, 47.9%) studying in Form 4 and Form 6 (138 Form 4, 48.9%; and 144 Form 6, 51.1%) drawn from two government subsidized secondary schools and one private secondary school in Hong Kong. The students banding of one selected subsidized school is band 1; another

subsidized school includes band 2 to band 4 students; and the private school are band 4 and 5 students. Therefore, it is supposed that there is no academic bias of the sample. Participants ranged in age from 15 to 20 years (M = 16.67, SD = 1.34).

The questionnaire consists of two inventories. First, the Test of Self-Conscious Affect for Adolescents (TOSCA-A) was used to measure the shame- and guilt-proneness of the participants (Tangney, Wagner, Gavlas, & Gramzow, 1991). The instrument is originally written in English, and it is translated into Chinese, and translated back into English to insure equivalency. In the current study, the internal consistency estimates of this Chinese version TOSCA-A found for the shame and guilt scales were .80 and .79 respectively. These estimates of internal consistency are generally quite high.

Second, the Moral Development Test was used to measure the moral orientations of the participants (Ma, 1987). Sachs (1992) used covariance structure analysis to confirm its validity as a test for moral development based on the Kohlberg's stage theory of moral development.

Results

Table 1 presented the descriptive statistic results of the whole sample group and its subgroups, in terms of gender and grade level, on the proneness and moral orientations.

Table 2 showed a 2(female vs male) 2(Form 4 vs Form 6) between participants ANOVA for the shame-, guilt-proneness and moral orientations results. Consider the shame-proneness score in Table 1, Form 6 students (M = 44.7, SD = 7.67) was well above that of Form 4 students (M = 42.4, SD = 9.08). A main effect for grade level, F (1, 264) = 4.45, $p < .05$ was shown in Table 2. It was remarkable that the Form 6 students were found significantly more shame-proneness than Form 4 students.

As the guilt-proneness scores of female students (Form 4: M = 56.0, SD = 7.61; Form 6: M = 57.3, SD = 6.49) were substantial higher than male students (Form 4: M = 54.0, SD = 8.23; Form 6: M = 55.4, SD = 7.40) in both grade levels. By the way, a significant difference across the main effect for gender, F (1, 264) = 4.33, $p < .05$ as shown in Table 2. This revealed that females (M = 56.7, SD = 7.04) were significantly more prone to guilt than males (M = 54.7, SD = 7.83).

Consider the law-abiding orientation, regardless the minor reversal at the interval between A4 and A5 of Form 4 female students, the indices increased consistently without reversal from A1 to A6 for all groups of the sample. That means the participants were generally less law-abiding when they were deficient in lower-order needs. It was consistent

Table 1

The Mean and Standard Deviation Values of Shame-proneness, Guilt-proneness and Moral Orientation Indices by Sex and Grade Level

		Form 4			Form 6			Grand
		Female	Male	Total	Female	Male	Total	Total
Variables	*N*	*M* (*S. D.*)	*M* (*S. D.*)	*M* (*S. D.*)	*M* (*S. D.*)	*M* (*S. D.*)	*M* (*S. D.*)	*M* (*S. D.*)
Proneness								
Shame	275	43.28(8.23)	41.41(9.86)	42.36(9.08)	45.32(7.64)	43.92(7.70)	44.69(7.67)	43.55(8.45)
Guilt	277	56.03(7.61)	54.00(8.23)	55.02(7.96)	57.32(6.49)	55.35(7.40)	56.42(6.96)	55.74(7.48)
Law- abiding Indices								
A1	282	2.43(1.55)	2.38(1.73)	2.41(1.64)	2.42(1.63)	2.76(1.83)	2.58(1.73)	2.49(1.68)
A2	282	3.26(1.88)	2.45(1.74)	2.86(1.85)	3.14(1.97)	3.50(2.06)	3.31(2.01)	3.09(1.94)
A3	281	3.77(1.91)	3.42(1.79)	3.59(1.85)	4.06(1.98)	4.15(1.96)	4.10(1.96)	3.85(1.92)

A4	282	3.90(1.84)	3.70(1.90)	3.80(1.86)	4.06(1.96)	4.41(1.93)	4.22(1.95)	4.01(1.92)
A5	282	3.86(1.64)	3.90(1.82)	3.88(1.72)	4.74(1.69)	4.83(1.91)	4.78(1.79)	4.34(1.81)
A6	282	5.99(1.59)	5.54(2.08)	5.76(1.86)	6.17(1.54)	6.18(1.54)	6.17(1.53)	5.97(1.71)
Altruistic Indices								
R1	281	6.12(1.02)	5.90(1.06)	6.01(1.04)	6.22(.73)	5.94(1.18)	6.09(.97)	6.05(1.00)
R2	282	5.75(1.16)	5.46(1.39)	5.61(1.28)	5.46(1.08)	5.54(1.11)	5.50(1.09)	5.55(1.19)
R3	280	4.22(1.47)	4.20(1.43)	4.21(1.45)	4.29(1.34)	4.18(1.51)	4.24(1.42)	4.23(1.43)
R4	281	2.89(1.35)	2.94(1.36)	2.92(1.35)	2.89(1.37)	3.12(1.68)	3.00(1.52)	2.96(1.44)
R5	279	2.76(1.66)	2.34(1.65)	2.55(1.66)	2.58(1.52)	2.80(1.83)	2.69(1.67)	2.62(1.66)
Self-actualization Indices								
S1	282	1.81(1.02)	1.99(1.06)	1.90(1.04)	1.77(.90)	2.09(1.11)	1.92(1.01)	1.91(1.02)
S2	282	3.61(1.29)	3.78(1.43)	3.70(136)	3.42(1.30)	3.56(1.45)	3.49(1.37)	3.59(1.37)
S3	282	3.71(1.50)	3.35(1.64)	3.53(1.58)	3.64(1.71)	3.58(1.68)	3.61(1.69)	3.57(1.63)
S4	282	3.54(1.60)	3.35(1.79)	3.44(1.70)	3.06(1.61)	3.77(1.85)	3.39(1.75)	3.41(1.72)
S5	282	3.88(1.71)	3.42(1.83)	3.65(1.78)	3.69(1.79)	3.59(1.84)	3.65(1.81)	3.65(1.79)
S6	282	3.75(1.79)	4.22(1.86)	3.99(1.84)	3.79(1.65)	4.45(1.68)	4.10(1.69)	4.04(1.76)

with the results of other researches (Ma , 1985b, 1989, and 1996). It can be concluded that a person was less orientated towards law-abiding if the person was deficient in lower-order needs. It is remarkable that all the law-abiding indices of Form 6 students were higher than the corresponding values of Form 4 students. And the F-ratios showed the Form 6 students were significantly more law abiding than the Form 4 students. But there was no persistence trend of the law-abiding indices within the gender groups or consistent differences between the gender groups. It was concluded that no gender difference on law-abiding orientation.

The ratings of altruistic orientation indices from R1 to R5 decreased consistently without any reversal for all sample groups. This indicated the participants were most altruistic to the receivers who were their first kin or close relatives, then the orientation decreased consistently to the lowest as the receivers were their enemies. It was in a good agreement with the results of Ma's researches (1985b, 1989, and 1996). Regardless the altruistic indices R4 were exceptions; all the other altruistic indices for female participants were higher than those for male participants. Consider the index R1, the F-value $F(1,264)= 4.76$, $p < .05$ revealed that female participants ($M = 6.17$, $SD = .88$) showed more altruistic to their first kin or close relatives than male participants ($M = 5.91$, $SD = 1.12$).

The self-actualization indices from S1 to S6 increased consistently with two minor reversals at the intervals between S2 and S3, as well as between S3 and S4. This indicated the participants were less orientated to achieve self-actualization when they were deficient in lower-order needs. In other words, a person was less orientated towards self-actualization if the person was in a heavy deficiency of survival need. It was consistent with the findings of previous researches (Ma, 1985a, 1989). The effect on self-actualization was least when the deficiency was self-esteem need. For the self-actualization indices S1, the F-value was $F(1, 264) = 4.39$, $p < .05$. It showed that male participants ($M = 2.04$, $SD = 1.08$) are more orientated toward self-actualization than female participants ($M = 1.79$, $SD = .95$) when they need to look after their close relatives. Similarly, for the self-actualization indices S6, the F-value was $F(1, 264) = 8.10$, $p < .01$. It can be concluded that male participants ($M = 4.33$, $SD = 1.77$) were more orientated toward self-actualizing than female participants ($M = 3.78$, $SD = 1.71$) when they were risked to lose their marriages.

Table 2

Two-Way of Variance for the Shame-proneness, Guilt-proneness and Moral Orientations

Variable		*F-Ratio* Gender	Grade level	Gender X Grade
Shame-proneness		2.12	4.45*	.03
Guilt-proneness		4.33*	2.05	.00
Law-abiding Indices	A1	.31	.84	.93
	A2	1.23	4.47*	7.04**
	A3	.66	5.35*	.50
	A4	.01	4.21*	1.30
	A5	.01	16.1***	.05
	A6	.93	5.05*	1.23
Altruistic Indices	R1	4.76*	.47	.04
	R2	.70	.29	1.90
	R3	.71	.30	.00
	R4	.25	.89	.68
	R5	.12	1.31	2.98
Self-actualization Indices	S1	4.39	.08	1.54
	S2	.64	1.42	.01
	S3	.76	.07	1.12
	S4	1.75	.09	4.97*
	S5	1.31	.01	1.04
	S6	8.10**	.30	.03

Note. Within cells, $df = 264$

*p < .05, **p < .01, ***p < .001

In sum, it were found that female were significantly more prone to guilt than male students. There was no gender difference found on law-abiding orientation. It was found that females were generally more altruistic than male; and more specifically, female were significantly more altruistic to their first kin or close relatives.

On the other hand, Form 6 students were found to be more prone to shame than Form 4 students. Also, the grade level (age effect) was significantly positive associated to law-abiding orientation only, but not to other orientations.

Table 3 presented the relation of shame-proneness and guilt-proneness to different moral orientations. The coefficients presented are partial correlations. In partial correlations shame-proneness were factored out from guilt-proneness and vice versa. In partialling out the unique variance of shame and guilt respectively, it was focusing on individual difference in a tendency to experience 'shame-free' guilt and 'guilt-free' shame.

Table 3 showed that, without the consideration of the level of significance, across all the law-abiding indices, the proneness to shame was consistently negative partial correlated to the law-abiding orientation with a range from a fair to a little degree correlation (ranged from a = -.06 to a = -.25). Roughly speaking, participants were more proneness

to shame was less law-abiding when they were deficient in all kinds of needs. In contrast, proneness to guilt showed a consistently relation with law-abiding orientation with a range from little to moderate positive partial correlations. Consider the partial correlation coefficients in A2, A4 and A6 (a = .36, a = .20, and a = .21 respectively; all values of $p < .001$) for guilt proneness, it suggested that the more proneness to guilt led a significantly higher tendencies not to use the money in a lost bag for their own interest, for instances paying back an overdue loan to a bank, for studying at an oversea university, or buying a luxury car.

Table 3

Relationship of Shame-proneness and Guilt-proneness to Moral Orientations

		Shame-proneness Partial Correlation	Guilt-proneness Partial Correlation
Law-abiding Indices	A1	-.13*	.07
	A2	-.08	.11
	A3	-.25***	.36***
	A4	-.17**	.20***
	A5	-.15*	.11
	A6	-.06	.21***
Altruistic Indices	R1	.01	.22***
	R2	.01	.15*
	R3	.07	.13*
	R4	-.04	.18**
	R5	-.06	.23***
Self-actualizing Indices	S1	-.02	-.13*
	S2	-.17**	.22***
	S3	-.15*	.10
	S4	-.18**	.23***
	S5	-.07	.10
	S6	-.18**	.14*

*p < .05, **p < .01, ***p < .001

The most significant remark was the great difference of partial correlation coefficients in the indices A3 (a = -.25 vs a = .36) and A4 (a = -.17 vs a = .20). These indicated the effect of proneness on the law-abiding issue was magnified when the participants were deficient in higher-order needs. On the other hand, when all the participants were in the deficiency of basic needs, the significant difference between the two proneness was diminished. Particularly in the situations of deficiency of social and esteem needs, it was also indicated that the participants of more prone to guilt were more law-abiding; on the other hand, the participants were more prone to shame were less law-abiding orientated.

Consider the altruistic orientation, Table 3 shows the proneness to guilt was substantially positive correlated with altruistic orientation across all categories of recipients, as partial coefficients ranged from a = .13 to a = .23. In contrast, the proneness to shame showed negative or no substantial correlation with altruistic orientation across all categories of

recipients, as partial coefficients ranged from a = -.06 to a = .07. These results were consistent with many research results (Ferguson, Stegge, & Damhuis, 1991; Gehm, & Scherer, 1988; Lindsay-Hartz, de Rivera, & Mascolo, 1995; Tangney, 1995b).

Another remarkable point was all the partial correlation coefficients of guilt-proneness in Table 3 were higher than the corresponding coefficients of shame-proneness across all categories. Moreover, the coefficient of guilt-proneness of indices R1 and R5 were much higher (a = .22, $p < .001$; and a = .23, $p < .001$ respectively) compared with those of shame-proneness (a = .01, $p > .05$; and a = -.06, $p > .05$ respectively).

Consider the partial correlation with self-actualization, the coefficients of partial correlation in Table 3 showed that there was no specific trend across the indices from S1 to S6 for both proneness. There was no significant difference between the coefficients of partial correlation of S1 and it showed that the kind of proneness had no significant effect on the likeness for the participants to give up serving as a voluntary doctor when they needed to look after their sick mothers. The significantly large differences of the partial correlation coefficients for two proneness in the indices S2 (shame: a = -.17 vs guilt: a = .22), S4 (shame: a = -.18 vs guilt: a = .23) and S6 (shame: a = -.18 vs guilt: a = .14) revealed that when the participants were more proneness to guilt, they had a less tendency to give up their service as a doctor when they meet financial problem, safety problem or marriage problem. That indicated that guilt-prone participants had a stronger tendency to maintain their aims towards self-actualization even they meet such problems. It was notable that, all the partial correlation coefficients in shame-proneness were negative. It was concluded that the shame-proneness was negatively associated with the self-actualizing orientation. On the other hand, it was remarkable that all the partial correlation coefficients in guilt-proneness were all positive except for S1. It was concluded that the guilt-proneness was positively associated with the self-actualizing orientation.

Discussion

First, it was found that female participants were sufficiently more guilt-proneness than male participants. These findings were consistent with the results of wide range studies in Western societies, thus the gender effect on shame- and guilt-proneness (Brody, 1985; Eisenberg, & Lennon, 1983; Gross, & Hansen, 2000; Hoffman, 1977b; Zahn-Waxler, Cole, & Barrett, 1991). The reason of cultural congruence in this aspect may be explained by the similarity of social expectations for male compared with those for female in Western and Chinese societies. Also, Chodorow (1978) proposed the biological reason which, a subtle socialization and parent-child interaction pattern prepare young girls for the caregiver role from their early age, may be a theory worth for further investigations.

Second, consider the grade level effect, or it might be said it was an age effect, on the shame-proneness and guilt-proneness. It is expected that there was no observed difference among two Forms of students on proneness due to the small age difference of 2.1 years. On the other hand, it was believed that other factors, such as personality and family factors, might override the age effect. Unexpectedly, by the Two-way ANOVA test, the grade level difference on shame-proneness was significant. It was found that the Form 6 students were more proneness to shame than the Form 4 students. But, there was no significant difference on guilt-proneness between the two graders. There were no reports on the age difference on shame and guilt within adolescent subjects. One of possible explanation for the high shame-proneness scores of Form 6 students was due to the extremely high score of Form 6 female students compared with other subgroups. Hence, the grade level effect (or age effect) was the extension of gender effect on shame-proneness. Another possible explanation was argued in the light of cognitive development theory. The theory describes the cognitive development progress by steps from infancy to early adulthood (Kohlberg, 1969). The development of self-evaluate notion is believed to be parallel with the cognitive development (Eisenberg, 1986). The advancement of female adolescent students' self-evaluation abilities enhances their shame emotions. Therefore, the Form 6 students showed more prone to shame than the Form 4 students.

Third, it was found that females were generally more altruistic than males, especially to their first kin or close relatives. On the other hand, the Form 6 students were found to be more orientated to law-abiding than Form 4 students in all situations. The intrinsic factor of the grade level effect may be caused by the age difference of these two sample groups. Naturally, the cognitive level increases with age in

adolescence. For the Form 6 students, their higher cognitive levels make them reached the stage 4 (social system and conscience) of Kohlberg's theory than the Form 4 students and thus explain their more law-abiding orientation.

Moreover, consider the effect of shame-proneness on moral orientations. From the partial correlation coefficients in Table 3, the characteristics of shame-proneness were explored. It was concluded that, in the circumstance of deficiency of higher order need, the stronger tendency of shame-proneness individuals were generally less law-abiding. Similarly, the stronger tendency of shame-proneness individuals was generally less orientated self-actualization for higher order needs. Similarly, it was indicated that the proneness to shame had no observed relation with altruistic orientation. When a person felt shame, he or she felt devalued as a person. Tangney (1995a) suggested that the sense of self owned by shame-proneness individual was impaired, and they were more passive in interpersonal relationship, and in achieving self-actualization. Therefore, the less orientated to law-abiding and self-actualization attitudes were clearly related to shame-proneness can be explained. Conclusively, it was indicated that shame-proneness was destructive moral emotion and leads less law-abiding attitude. Here, it might take one more step for further analysis. Since it was found that Form 6 students were more shame-proneness as discussed above, but they were even more orientated to law-abiding. However, it also found that shame-proneness was negative associated with law-abiding orientation. Therefore, it was concluded that age was not a moderator variable to the association. That was, the age did not complicate the shame and law-abiding orientation relationship.

Fifth, consider the effect of guilt-proneness on moral orientations. From the results of Table 3, the characteristics of guilt-proneness were explored. It was concluded that, in the situations of deficiency of higher order needs, the stronger tendency of guilt-proneness individuals were generally more abiding to laws. Similarly, for the receivers were in lower order human relationship hierarchy, stronger proneness to guilt individuals was more altruistic. Hoffman (2000) explained the altruistic motives were enforced by the guilt feelings used the theory of empathy-based guilt. Also, the individuals of stronger tendency of guilt-proneness were generally more orientated self-actualization for higher order needs. Guilt-proneness individuals were also more likely to gratify their higher-order needs than shame-proneness individuals. According to Maslow's theory (1970), self-actualizing persons are fair, empathic, and democratic persons who always know how to discriminate clearly between means and ends, and between good and evil. They also tend to show a deeper identification with the human species as a whole. In addition, they behave with a high degree of spontaneity, simplicity and naturalness. A person's desire to be self-actualized reflects his or her stage of morality. Based on this theory, the result could be concluded that guilt-prone individuals were more mature in morality. On the other hand, from the Kohlberg's theory of moral development (1969), the results can inferred that more guilt-prone individuals are at the post-conventional moral development stage than the shame-prone individuals did. Therefore, it might be concluded that guilt-proneness was more constructive disposition or personality trait than shame-proneness as it was positive related to law-abiding, altruistic and self-actualized orientations. In other words, it was proved that guilt was more constructive moral emotion.

Finally, the differences between these moral emotions can be explained in two ways. First, a shame-prone person tends to be less law-abiding because he or she is too self-focused. He or she may focus on his or her own deficiencies; try to hide from real or imaginary failures. The hiding and cover-up attitude enforce their motive of breaking laws. Shame-prone persons always shift their attentions from behavior to self. In some sense, shame-prone persons are ego-centered and not readily comply with social norms and laws. On the other hand, Eisenberg (2000) stated that moral actions, such as altruistic behavior and law-abiding attitude, could be viewed as stemming from perspective-taking activities. Altruistic helping as dependent on the type of perspective induced; for example people who focused on understanding the feelings of another and engaged in affective perspective taking did offer more help than those who took a cognitive-perspective focus. The painful experiences of shame shield a person from perceiving other person's perspective, but guilt-proneness individuals are perspective-taking individuals and they are more law-abiding and altruistic.

The proneness effect on moral orientations would be magnified in two ways. First, in the cases involving higher order needs. That was, in the deficiency of higher order needs, guilt-proneness individuals were more altruistic, more law-abiding and they were tend to gratify higher order needs.

However, the effect of proneness diminished by the basic instincts of human nature became the urge for gratifies the lower order needs were the most primary motivation of human beings. Second, guilt-proneness individuals were more readily to perform altruistic acts to receivers of lower order human relationship (that is strangers or enemies) revealed their extensiveness of altruistic motivations. Or it might be concluded that guilt-proneness individuals were more likely to perform perfect altruistic acts not expecting exchange of favour.

Conclusion

It needs to emphasize that, to the best knowledge, there are no previous researches on the relation of shame-and guilt-proneness on moral orientations in Chinese subjects. Therefore, this research has its own particularity; but all the conclusions should been further verified by further studies.

Parents use a variety of socializing techniques in educating their children. If a parent fails to use reasoning and finds it is inappropriate to yell or punish in order to inhibit their children's social transgression, the parent may provoke their children having the guilty feelings. Chinese parents, compared with those in Western societies, are more likely to provoke their children of having shame feelings. Naturally, this technique often works as it can create psychological stress to their children. Also, in Chinese notions, shame effectively fosters moral actions. But, Chinese parents do not realize the consequences may be caused by the frequently using of shame-provoking technique.

Psychologists have long identified shame and guilt as different key moral emotions in Western societies even though both serve to inhibit transgressions. The findings of the current study clearly showed that guilt-proneness led moral orientations in a more constructive way than shame did. Proneness to guilt is positively associated with law-abiding, altruistic and self-actualizing orientations. The findings were generally consistent with the findings of researches in Western societies (e.g., Ferguson, Stegge, & Damhuis, 1991; Gehm, & Scherer, 1988; Lindsay-Hartz, de Rivera, & Mascolo, 1995). Therefore, from a wide range of empirical studies drawing on diverse methods and samples in Western societies, together with this current study in Chinese society, shame was proved to be less valuable than guilt in moral education. These conclusive findings provide a valuable reference for Chinese moral educators to evaluate the shame-provoking acts in Chinese socialization practice.

Therefore, educators and parents should be aware of not provoking adolescents' shame in their school and family education practices. It may inhibit their inappropriate behaviors but does not enhance the moral development of adolescents. A shame-prone adolescent is more egoistic than a guilt-prone adolescent; educators and parents have to re-orient the shame-prone adolescent's focus from self-perspective evaluation to a behavior-perspective evaluation on himself or herself. On the other hand, educators and parents have to consider how the shame and guilt can be used in constructive ways to enhance the moral development for adolescents (Tangeny, 2001). From the findings of current study, it is expected that if a parent educate his or her child to be a guilt-prone person and tries to avoid provoking the child's shame feelings; then the child will be more likely be a law-abiding, altruistic and self-actualized adolescent.

As with any study, there are a number of limitations present, some easy to identify, others are subtler. Clearly, the meaning of shame and guilt are with their cultural and contextual bases. Previous phenomenological studies on the meanings of shame and guilt in Chinese societies may provide some empirical evidences of validity of the measure TOSCA-A used in both Western and Chinese societies. However, such kind of research is not enough to establish the validity.

Despite the limitations, the current study represents a first step of such a meaning exploration in Chinese society. Therefore, the obtained results need to be replicated independently for confirmation.

Furthermore, researchers may further explore this research area in the following ways. First, further investigation on the age and gender effects of the shame-proneness and guilt-proneness with a wider age range, for example, from junior primary students to senior secondary students. Moreover, further in-depth researches are suggested to be focused on one specific moral orientation instead of involving several moral orientations as done in this current research, which may be regarded as a preliminary investigation only, despite the fact that there are some meaningful findings are obtained.

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教師成長：了解情緒及情緒自覺

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很多新一代的年青人，不大了解自己情緒上的需要，亦不會表達，常以自毀行為以發洩情緒。教育工作者在面對青年人和學生的困難和問題時，其中一項首要的，就是要了解他們的情緒，繼而解決他們情緒上的困擾，而在此之先，教育工作者更需懂得了解及處理自己的情緒。本文是對何謂情緒、情緒產生的過程、情緒及情緒自覺的重要性作出初探，並提出一個提昇情緒自覺性的架構，旨在提昇教育工作者對情緒的了解和自覺。

Teacher Development: Knowing More about Emotions and Emotional Awareness

Many youngsters may not have a clear understanding about their emotional needs. They may express their emotions through self-destruction behaviors. When dealing with difficulties and problems of students and youngsters, it is most important for educators to understand their emotions, hence solve their problems. But educators must understand and handle their own emotions beforehand. This essay serves as an introduction to understanding emotions, including what emotions are, how emotions are being aroused, the importance of emotions and emotional self-awareness and a framework to enhance it. The aim of this essay is to improve teachers' understanding in emotions and ability in handling them.

一、前言

香港是一國際大都會，有其繁榮、興盛的一面，但其背後卻隱藏著過份看重競爭，成本效益，更以金錢或一些外顯的物質衡量個人的成敗，較少著重個人內在修維的培養及人與人之間情感的交流及情緒上的關注。很多新一代的年青人，在這社會環境氣氛下，對於自己情緒上的需要，不大了解，而其情緒亦不被成年人所了解，不少青少年用刀片割手、參加狂野派對、吸食軟性毒品、嗅天拿水等自毀行為，以發洩情緒。作為教育工作者、父母、政府官員無不對此現象感到惋惜，而身為教育工作者在面對青年人和學生的困難和問題時，其中一項首要的任務，就是要了解他們的情緒，繼而解決他們情緒上的困擾，而在此之先，教育工作者更需懂得了解及處理自己的情緒。本文針對了解情緒作出初探，內容包括何謂情緒、情緒產生的過程、情緒對人的影響和重要性、情緒自覺的重要性、提高情緒自覺性的架構、及對教育工作者的建議，目的是促進教師成長，尤其是提昇教師對情緒的了解和掌握。

二、何謂情緒？

根據牛津英語字典的解釋（Oxford University Press, 1998），情緒是指心靈、感覺或感情的激動或騷動，泛指任何激越或興奮的心理狀態。Goleman（1996, p.318）在其書中指出情緒是感覺及其特有的思想、生理與心理的狀態及相關的行為傾向。

人類的情緒是複雜和繁多的，故有學者探究在眾多的情緒中，是否有原始的情緒，好像顏色般有紅黃藍三原色。但此方面之研究仍在探索中，故有學者提出以基本族類來區分，而情緒的基本族類可分為以下幾方面：憤怒、悲傷、恐懼、快樂、愛、驚訝、厭惡、羞恥八方面，在每方面各有不同的細項，如在「憤怒」下有生氣、急怒、不平、煩躁、敵意、仇視、惱怒、憤恨、憎恨等，而在「愛」下則有認可、信賴、支持、友善、和善、親密、摯愛、寵愛、癡戀等（Goleman, 1996, p. 318-319），但人類的情緒有數百種之多，上述分類亦難免有所掛一漏萬，難把所有情緒涵蓋。

但另一方面，舊金山加洲大學艾克曼（Ekman,

1992）發現全世界任何一種文化的人，均可認出四種共同的情緒，即恐懼、憤怒、悲傷和快樂這四種，由此可見情緒亦有其普及性和一般性。

三、情緒產生的過程

人的情緒非憑空產生，亦非單從內省或默想而出現（Armon-Jones, 1986），而是鑲嵌在一個社會性情境裡（social embeddedness）（Saarni, 1999）。情緒需要在一個特定的情境下發生，情緒更常被學者視為一種「連鎖反應」，其產生過程是先有刺激，然後產生對此刺激之主觀評估的認知；這一再重複的認知將導致一種感覺，而這種感覺是做為當時行為的預備，以達到某種特定的效果（Huber, 1997）。簡言之情緒就是在社化情境中經過刺激、演化的認知、感覺、行為和效應這一連串的順序步驟產生出來，其產生之次序如下圖：

刺激→演化的認知→感覺→行為→效應

圖一、情緒形成的結果及順序

舉例說：當人受到壓迫刺激時，便會認知到危險的狀態，繼而產生害怕、驚慌的感覺，再作出逃跑或離開的行為動作，以達到保護自己的效應；而當人感到有障礙的刺激時，會產生出敵意的認知，繼而感到生氣或大怒，可能做出推撞或粗暴的動作，以達到毀壞的效果；至於遇到可怕的刺激物或毒品時，會意識到毒藥的可怕，產生出噁心和厭惡的感覺，做出嘔吐或推開的動作，以拒絕這不安的感覺。這樣描述情緒產生的過程是清晰易明，但卻過於簡化，忽略了其他相關因素。

情緒的產生是複雜的，受到個人經歷的背景、文化傳統、當時外在的環境及內心世界的影響。軀體和主體生活於現實現況的感受中，因刺激物的印象（由前後關係的成果而達成的外在刺激，或是動機力量而達的內在刺激）導致內在或外在成果的「心理之激動狀況」和「認知之再現」。這些因素的協同作用或其共鳴現象，乃是隱藏在可見到、可聽到的行為表達之後的情緒當中，是不易被察覺的（Huber, 1997; Saarni, 1999），故一般人常誤以為情緒的出現是因刺激物所致，而忽略了其背後的各種社化情境因素。

四、情緒對人的影響和重要性

情緒可對人之精神和健康，有深遠之影響，尤其是負面情緒和正面情緒。陳家麟（1999）指出正面情緒除了包括快樂（happiness）和愛（love）外，還可衍生出積極的心態（positive mental attitudes），如樂觀、希望、自信心、進取心、同情心、慷慨、親切、寬容、耐性、熱誠、勇氣和毅力等。它們會直接影響到人說話時的語氣、姿勢和臉部表情，從而令人工作得更有幹勁和活力，還會影響人的思想和行為取向，直接或間接地決定個人在人際關係和工作上的成敗與否。至於負面情緒則包括憤怒（anger）、痛苦（pain）、憂慮（worry）、悲傷（sadness）、挫折（frustration）、害怕（fear）、厭惡（disgust）、羞愧（shame）和驚訝（surprise）。它們有機會令人產生消極的心態（negative mental attitudes），如恐懼、仇恨、嫉妒、貪婪、報復、驕傲、懶惰、逃避和縱慾等。它們會控制人的良知，使人的熱誠下降，同時亦蒙蔽人的判斷能力，降低人與他人的合作意願，使人失去自制能力、容易發怒、欠耐性，有時更會使人喪失理智。意即人的情緒上對某情境之反應，有其獨特角色，會影響理智上之取態，是抗拒、逃避該情境，或是接受，迎接該挑戰（Ferro, 1993）。

人類很多的情緒是與生俱來的，如喜、怒、哀、樂等，可是很多人卻將之抑壓及控制，以為這樣便是處理情緒，但被抑壓的情緒不會就此消失，久而久之就會積聚至一個不受控制的地步而爆發出來。因此周婉芬（1999）認為最佳的情緒處理方法是透過面部表情、言語、文字或行動等在適當時候去控制及運用適當的文字去表達。因長期抑壓情緒只會對個人心理、身體健康及人際關係造成不良的影響，情況嚴重的更會導致精神問題（周婉芬，1999；蘇劉君玉，1998）。

就情緒的本質、力量和重要性，黃重光（1998）指出情緒有下列幾個特質，需要我們正視和善用情緒對人的影響：

「情緒」是人的感受，也是決定人生質素的最重要因素；

「情緒」是人生的推動力，正面的「情緒」可推動孩子過豐盛和有意義的生活、同時也推動他們追求高貴的人生目標；

「情緒」是人生的「濾光鏡」，情感有如「濾光鏡」般將人們的處事態度改變，當面對挫折時，充滿正面情緒的人會以樂觀的態度面對，但心中充滿負面情緒的人則會逃避或有過份消極的反應；

「情緒」是支配人生的最重要力量，心中充滿愛和快樂的孩子，會樂於關懷其他孩子和與他們分享；相反心中充滿恨和哀傷的孩子，他們整個人生也仿如浸淫在恨和哀傷之中；

情緒的出現是中性的，黃重光指出「情緒」好像是人生的核子動力，透過它的連鎖反應，不但可以產生巨大的建設力量，更可以產生毀滅的破壞力量。

五、情緒自覺的重要性

從以上的討論，顯示情緒對人有著深遠和重大的影響，而據研究所得，情感的因素對教與學的過程起著關鍵性影響，因在每個教學環境中，都有情感滲透其中（Ferro, 1993），故教師和學生若能善於處理自己的情緒，對課堂內之教與學，都有重大的影響。然而教師於教學過程中，或處理自己情緒前，先要對自己的情緒有所醒覺（即所謂情緒的自覺性），因它是情緒管理過程的起步點、關鍵性的一步。情緒的自覺性，有助我們更加了解自己內在動機、行為的來源，在負面情緒及其產生之消極心態出現時，及早自我發現，不致於陷入不自知的情緒困擾。

六、提高情緒自覺性的架構

在文獻中，探討情緒內涵的有很多（Armon-Jones, 1986; Ekman, 1992; Femo, 1993; Goleman, 1998），但探討情緒自覺內涵的較少，而更鮮有學者論及提高情緒自覺性之架構。對情緒的自覺性，不同學者都有不同的看法，而對情緒智商（emotional intelligence）有深入研究的Goleman（1996, p.332），指出情緒自覺的內涵，主要包括以下幾點：

1. 需認知到自己有那種感覺；
2. 要學習形容感覺的詞彙；
3. 認識思想、感覺與反應之間的關係，即每種感覺對個人表現的影響。

而另一位對情緒能力（emotional competence）作深入研究的學者Saarni（1999, p.8-9）則認為情緒自覺性有下列幾個要點：

1. 能夠知悉情緒的狀態；
2. 有能力去描述情緒的特質；
3. 有能力去分辨出內在情緒狀態與外在表達的不同；
4. 了解情緒在人際交往中所扮演的角色。

兩位學者對情緒的自覺性的看法好像不一樣，但當仔細分析和比較時，則會發現兩位學者對於自覺的說法都甚為相似，如Goleman提到需先認知到有那種感覺，而Saarni則提出要知悉情緒的狀態；此外兩者亦提到要有能力去形容和描述不同的情緒和感覺，亦需要認識內在思想、感覺和外在表達、反應之間的關係和不同。唯獨Saarni提出我們需要了解情緒在人際交往中所扮演的角色，是Goleman所沒有提及的。

而Powell（1995, p.68-73）堅稱情緒的自覺性，是與如何健康地處理自己的情緒有關，他認為情緒處理可有健康與非健康的取向，健康的是1）留意自己的情緒；2）承認和接納自己的情緒；3）探究自己的情緒來源；4）如實表白自己的情緒；5）綜合自己的情緒和作出行動的決定。而非健康的取向則包括：1)忽視自己的情緒反應；2）否認自己的情緒；3）經常利用思想去駁斥自己的情緒；4）不理會他人的意見；5）不肯承認自己的情緒，亦不肯面對情緒所帶來的反應。

三位學者從不同的角度對情緒自覺的內涵提出了寶貴的意見，但可惜的是他們卻沒有提及價值觀對情緒的影響及如何提高情緒自覺性。在價值觀方面，因每個人對事物也有一定的看法，這看法是受個人的價值觀左右，直接影響了個人對情緒的看法及接受程度，更重要的是，我們很多時是受到價值觀的影響而不自知，作出一些非健康的處理情緒取向。

各種輔導理論及模式，對情緒自覺之內涵亦作出不同層面之提示，尤以完形治療法（Gestalt therapy）、當事人中心治療法（Client-centered therapy）及理性情緒治療法（Rational-emotive therapy），對此專題提出深入精辟之見解，提供不同的輔導方法，旨在提昇當事人自己對情緒的醒覺，從而作出改變，以能面對及解決其處境上之困難。

若以提昇對自己情緒的醒覺，完形治療法（Gestalt therapy）有其獨特的模式，例如透過空椅子（empty chair），容讓當事人和自己隱藏的情緒對話，從而辨識到自己內在情緒的抑壓、鬱結和割裂，然後透過輔導過程，把情緒宣洩、抒解和整合，成為一個完整統合的人（Gilbert & Evans, 2000, p.87-89；林孟平，1986，頁135）。

另一套以接納來提昇當事人自覺自己情緒的理論，

莫過於當事人中心治療法。此法主張對當事人無條件的尊重和接納，並透過同感，使其壓抑的情緒，因著輔導員所給予的無限空間，得以浮現、顯露和活動起來，助當事人醒覺自己的情緒，繼而自覺需要處理其潛藏的情緒或問題（Hawtin, 2000, p.179；林孟平，1986，頁90-91）。

理性情緒治療法，是另一套輔導理論，以分析及駁斥當事人的非理性信念為出發，從而探討導致情緒不安的源頭，使當事人對其慣於或一貫的信念或價值觀作出分析，有所反思、批判及醒覺，繼而自覺及刻意地改變自己的價值觀或非理性信念，使情緒得以平定安穩下來（Neenan, 2000, p.279-281；林孟平，1986，頁105）。

故此綜合三位對情緒自覺有深入認識學者的見解，輔導理論之建議，其他文獻之提示，並筆者們之體驗，現於此嘗試提出提昇情緒自覺性的架構，藉以提高情緒自覺的能力。此架構有四階段，八步驟，見下表：

階段	階段名稱	步驟
一	接納	1. 放下對情緒是與非的批判 2. 接納自己的情緒
二	辨識	3. 容讓情緒自然流露 4. 辨識情緒
三	反思	5. 探究情緒出現的原因 6. 洞悉自我價值觀
四	抉擇與行動	7. 抉擇處理何種情緒及其優先次序 8. 處理情緒

表（一）：提昇情緒自覺的架構

在表中，各階段分別是（一）：接納情緒，（二）：辨識情緒，（三）：反思情緒和（四）：抉擇與行動。其階段和步驟詳情如下：

階段（一）：接納情緒

步驟一：放下對情緒是與非的批判——放下我們的批判，因著我們價值觀的不同會產生對事物的是非判斷。例如有些人覺得「哭」是很自然的，有些人則覺得不應隨便哭出來的，認為哭是弱者的表現，或是沒有修養的人才會表達自己的感受（蘇劉君玉，1998，頁8-9），這樣便給哭下了一個價值判斷，影響其接納「哭」這情緒的程度；

步驟二：接納自己的情緒——不論自己有何種情緒出現，先作出接納，不加以排斥、抗拒或壓制；

階段（二）：辨識情緒

步驟三：容讓情緒自然的流露——對於情緒的出現，不作太理性化的解釋，不加以壓抑，容讓其出現，例如哀傷時（親人逝世），容讓哭訴、愁傷的情感出現一段時間，不否定內裏的感受；

步驟四：辨認情緒出現類別、次數和強弱——能清晰的分辨到有什麼情緒出現，如喜、怒、哀、樂等，出現的經常性及其強烈程度，並能以適當之詞彙形容該感覺及其特質；

階段（三）：反思情緒

步驟五：探究情緒出現的原因——情緒出現的時候，會自我探索引起情緒的人或事和背後隱含的意義；

步驟六：洞悉自我價值觀——情緒本身是中性的，明白情緒是沒有對與錯，但價值觀卻有是非對錯，故需探索自我價值觀、社會文化價值觀對自我情緒判斷之影響；

階段（四）：抉擇與行動

步驟七：決定是否需要處理某情緒及其優先次序——探索原因後，決定是否需要處理該情緒，若是，則需要決定其處理的先後次序；

步驟八：處理情緒——至於處理方法，可有調控情緒（control）、轉向其他活動（redirection）、轉移注意力、容後處理（switching）和情緒轉化（transmutation）（Burnard, 1999, p.78-79）。

七、對教育工作者的建議

有關教師效能之文獻（Anderson, 1991; Cheng, 1993, 1995; Medley, 1982; Ornstein, 1991），學者們指出提升教師之效能，可透過短期或長期策略，短期是改變教師之行為表現（performance），而長期則是提升教師之能力（competence），而教師之能力，又分為認知、情感和行為（Cheng & Tsui, 1996），而本文之焦點是提升教師情感之能力。

筆者們希望能透過此文，拋磚引玉，讓教師多反思其個人和專業方面的成長，尤其是在情感能力方面，關注教師個人和學生的情緒智能方面的發展，尤望教育工作者能

1. 多接納自己的情緒，對自己情緒有自覺和敏感

度，更能善於處理自己的情緒，提昇自己處理問題的能力，且更能自我接納和欣賞，避免陷於身心枯竭（burnout）之苦況。

2. 多了解自己的價值觀，自覺和留意自己的價值判斷對情緒的影響，
3. 不要妄下批評自己或學生的情緒，尤其是一般人認為負面的情緒，如哭嚎、悲傷、憂愁等情緒。不加以逃避、否定或作非理性的價值判斷，如對在痛哭的男生說出：「男兒流血不流淚」等話，對情感加以壓抑和否定。
4. 在課堂教學和學校活動中，教師自己多表達感受，起示範作用，亦多給學生機會表達對自己、他人和事物的感受(Wlodkowski, 1985；龍精亮，2000)。
5. 接受學生情緒的變化，體諒他們，讓他們有多些空間去成長。
6. 重視情緒的本質和力量，在教學情景中多設計課程和活動，在過於重視智能發展的教育中，爭取機會，培養學生情緒智能的發展，使學生得以全人發展，得著均衡的教育，不會因「智育」而廢掉了「情緒教育」(Ferro, 1992)。

八、總結

當研究情緒時，不難發現情緒涉及很多理論，不少是從生理層面及認知層面來探索情緒的起源（Goleman, 1996），亦有學者提出情緒是社會性的，是從社化過程中學習得來的（Saarni, 1999）。但無論情緒是怎樣源起，可以肯定的是，情緒對一個人，有著莫大的影響，在某些情況下它更是一個導航者，領導著個人前進。能夠充份表達、控制及管理自己的情緒，其實是一種能力，而這種能力，並不是與生俱來的，是可以鍛鍊和提昇的。然而，當本論及教師如何提昇及鍛鍊這種「情緒能力」(emotional competence) 前，首先對情緒要有所了解及覺醒，能夠察覺及接受到自己情緒變化起伏，加以探究和處理，這便是教師個人成長，此亦是本文的要旨。而本文的對象，是準教師和現職教師及與教育相關的工作者，因我們深知教育工作者的情緒，直接或間接地影響著學生的情緒及成長。教師若能對情緒有所醒覺及了解，接受到自己的情緒，容讓其出現及加以管理，自然地也會更易察覺到學生情緒上的變化及需要，接受他們情緒的表達，從旁加以疏導及輔導，使學生在正常的途徑上得到支援，直接減少了他們以任性、耀懲、自毀等不適當的方法來發洩情緒，從而幫助學生處理自己的情緒，提昇其能力，更使學生為自己的行為負責任，建立自己的人生目標，開創自己的人生，相信這比任何教育改革，可能更令學生直接受惠。文中所提的提昇情緒自覺性的架構，乃基於學術文獻、輔導理論和筆者們之體驗建構而成，尚需作實證研究，如某些個案之成效或某樣本之數據統計資料，以驗證其實用性和效能。

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The Everyday English Every Day Summer Camp

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The Everyday English Every Day Summer Camp was a 10 day English immersion experience for 114 secondary 1 and 2 students along with 15 student teachers and the camp facilitators. This article reports on the development, design and evaluation of the camp. The student teachers who were involved both as developers and teachers acquired many insights into teaching in general and their own teaching strengths and weaknesses in particular. The students found that English was not as difficult as they had thought and that it was easier to speak in English when they worked in small cooperative learning groups and engaged in interesting tasks. The summer camp was a tremendous success for all participants.

「日用英語每天講」夏令營

在15位實習教師及指導員的協助下，進行了一個為期十日的「日用英語每天講」夏令營，為114位中一及中二學生提供一個浸淫英語的學習環境。本文旨在報告夏令營發展的過程、設計及評估。參與的實習教師透過構思營會的主題、內容及教學，獲取很多教學方面的見解，並對自己教學的強弱項得到更深的認識。學生方面，他們在小組協作學習的模式下進行各種活動及任務，發覺英語並非想像般困難。是次夏令營為所有參加者來說，均是一次極大的成功經歷。

Introduction

In the month of July 2001, 114 secondary 1 and 2 students along with 15 student teachers and the summer camp programme facilitators (the authors of this paper), embarked on a very exciting and innovative experience. The students, along with their student teachers, were going to meet for the next two weeks from 9:30 - 12:30 in small groups of ten - twelve to work on tasks to create an English town. In the process of constructing their English towns, the students would embody the theme of the summer camp "Everyday English, Every Day." The theme literally expressed what was expected, that students would use the everyday language of English every day, while they were at camp.

Rationale

The choice of "Everyday English Every Day" was deliberate and purposeful. First, the everyday English meant to embody meaningful opportunities for students to learn to use commonplace English expressions. Even though all the students had been studying English from primary one it did not mean that they could use English to get things done. Students are accustomed to using English for school-like activities such as writing essays and doing form-based fill in the blanks exercises, but they appear to have difficulty and limited experience in using English for normal communication. In other words, for students for whom English is a foreign language rather than merely a second language, they have few, if any, opportunities outside the English classroom to interact in English for meaningful purposes. If classroom-based instruction in English is mainly concerned with imparting information about the structure of English, then students have few opportunities to practise or apply their knowledge of English for real communicative purposes. Using English every day could provide ample opportunities to practise English regularly. Learning a language requires regular use and as said earlier, if students have few opportunities in class to engage in meaningful use of English on a regular basis, their proficiency in English will be greatly

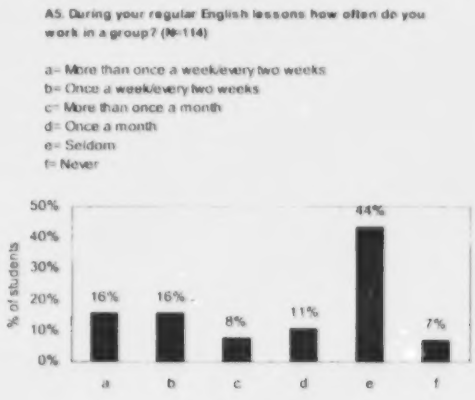
undermined. Swain (1985) and Prabhu (1987) remind us that L2 competence can be developed when learners have sufficient opportunities to participate in discourse centering around the exchange of information and the negotiation of meaning.

A very critical and central concept for the summer camp was the development of an English town for each group through the social processes of group work. Students were organised into class groups of 11-12 and then subgroups of 6 and 5 or 6 and 6. In some class groups, the subgroups each had their own student teacher leading the tasks. All the activities incorporated elements of cooperative learning (CL). Group work and the social processes that are inherent in CL encourage the dynamic and interactive use of English if the tasks are well designed. Long and Porter (1985) cite five strong pedagogical arguments for the promotion of group work. These are (1) opportunities for increasing talking time, (2) improving the quality of students' talk, (3) creating a more affective learning climate, (4) individualising instruction, and (5) increasing student motivation. They state that "students receive significantly more individual language practice opportunities in group work than in lockstep lessons" and that "the range of language functions (rhetorical, pedagogic and interpersonal) practiced by individual students is wider in group work than lockstep teaching" (Long and Porter, 1985; p. 221-2).

The utilisation of basic CL techniques (e.g. numbered heads, round robin and three-step interview (see Rimmerman, 1996) facilitated increased talking time and higher participation rates. We fostered the development of a positive group spirit by asking each group to develop a group identity chant which they were to chant at the beginning and end of each camp day. The competitive element of producing and displaying the English towns and each group's participation in an end-of-camp show on the last day of the camp also went a long way to promoting group identity and an affective learning climate that would motivate students in accomplishing the tasks. Dornyei and Malderez (1997) remind us of the importance of affect in language learning. They state that "the time and effort invested in establishing a firm affective group ground will result in a rewarding (interpersonally, linguistically, pedagogically and developmentally) experience for both the teacher and students alike" (p. 67).

When we asked our students their views on group work prior to the camp the results indicated that most of them seldom worked in groups during regular English lessons. However, over half of them agreed that they learn better when they study in groups. Figure 1 shows the results.

Figure 1: Pre-camp results



Beginnings

When we were asked to participate in this project, we never dreamt of where it would take us. After our initial proposal was drafted for the school, we recruited our first year BATESL student teachers to help us develop the programme. By having student teacher learners participate in the project, a dual goal could be achieved: (1) we would have a large pool of teachers to work with the students and (2) student teachers could gain some invaluable teaching experience at the same time. However, this was not as easy to achieve as it sounded. Our student teachers had had no training in the methodologies which we wanted them to use and they had very limited experience developing teaching plans. However, we persevered in the belief that they were capable, could learn quickly and above all, were highly motivated. So, we began a crash course. The student teachers were invited to participate and though they would be given a small remuneration, we told them that they were going to benefit more by their participation in all the camp activities[1]. The first two authors led five half-day developmental workshop sessions to support the student teachers in building

1. Student teachers' remuneration package was derived from the student camp fees. In order to keep the camp fees affordable, remuneration packages were therefore low.

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their understanding and exposure to the teaching techniques and methodologies and in planning and developing tasks and theme-based lessons. The techniques and methods included, communicative language teaching which all the student teachers had been exposed to, cooperative learning techniques and principles as mentioned before, jazz chants, choral speaking, music and songs, storytelling, drama and poetry writing. Because the student teachers themselves had not been instructed in their own language learning in many of these ways of teaching, they needed to experience the techniques in order to understand the potential benefits and then to apply them more ably in the summer camp activities. Student teachers also needed a lot of support in designing task and theme-based lessons. A constructivist model of teaching and learning was adopted by the facilitators to support the student teachers in the construction of the lesson plans and in the development of the camp (e.g. Richardson, 1997). This means that we elicited ideas from them and then worked with them to craft and chart their ideas into meaningful tasks and activities. This was done initially in pairs and then brought to small groups for refinement through sharing and building during the five sessions and beyond the sessions through feedback and constant revision. This process was quite lengthy but our student teachers were willing and immersed themselves in designing the tasks and activities for our camp students. The initial drafting of the lesson plans by the student teachers and then the process of refinement with more experienced teachers was one of the most rewarding and community building experiences of the entire summer camp. The team building efforts between the student teachers and the camp facilitators gave the student teachers a voice and a sense of ownership in the process of building the camp's programme. This kind of critical collaborative enquiry and interaction embodies Vygotsky's zone of proximal development (ZPD) where student teachers' development is fostered in collaboration with more experienced teachers (Vygotsky, 1978). Baker and Hornberger (2001) quoting from Jim Cummins' introductory reader, describes the ZPD as "the interpersonal space where minds meet and new understandings can arise through collaborative interaction and inquiry" (p. 275).

During the process of developing the camp, this spirit of cooperation and community amongst all the camp participants fostered a positive spirit of engagement later on with their learners. This camp spirit gradually permeated our activities and culminated in an English immersion afternoon experience at one of the facilitator's homes. Without engendering a strong spirit of community, student teachers and camp leaders would not be united in the goal of creating an English environment that was filled with purpose, fun and a comfortable learning atmosphere for all the student participants. The following feedback from some of our student teachers captures the essence of our collaborative venture in creating a successful camp.

Student teachers' comments

Iris: *I'm very happy that I have joined this Summer Teaching Program. And I learnt a lot in the process. Starting from the workshop, we gathered together to think about what we can do, how we can organize our camp, and to design our lesson plan. I think this is a very long process but I think I can learn quite a lot in the process. How to make the lessons more creative? How to get the most from students? I think I learnt quite a lot. The second thing I learnt is the way I can teach my students.*

Fion: *I think joining this camp offers me a really good chance to discover my own teaching problems. Till now I still haven't a solution to these problems. But first of all, I know that I need some improvement on planning my lesson. Just to improve the linking as well as the flow of the task of the whole lesson.*

Ann: *I think it's really a great time to be with my students, my colleagues. I actually find a lot of difficulties in teaching. For example, I did prepare well for the next day's lesson. When the lesson comes, I don't know how to express my meanings to students so that they can understand. Sometimes I think that I cannot use 100% English.*

Bonnie: *I think it's a great experience for me to practice my teaching. I can learn a lot from this camp, not only the process of teaching but also the vocabulary. Some of the words I don't know. Apart from teaching, I learnt that observing others teach is important, too.*

Carol: *Actually, this is a valuable chance to teach in this*

school. Why I think this is valuable is because I can't learn it in my daily university school life. I've learnt how I can teach patiently without yelling at my students. I start to know the inner thoughts of my students. Maybe some of them are naughty just because they want to capture your attention. They want you to be aware of them.

The Programme

The ten-day summer camp programme revolved around the enactment of the tasks which would culminate in the creation of an English town. Orientation (Day 1) and the final day (Day 10) were distinctly different days. Orientation started with several ice-breaking activities with all the students and student teachers gathered in the hall and seated in their camp groups. At the end of the orientation, students were involved in taking a number of assessment tasks. The last day culminated with the display of all the English towns, a variety show of some of the tasks that the students had done and the awarding of certificates and prizes. Table 1 gives the breakdown of our daily activities.

Table 1: The Daily Camp Programme

Time	English Summer Camp
9:30 – 10:30	Task-based session
10:30 – 10:45	Break
10:45 – 11:30	Task-based session
11:30 – 11:40	Break
11:40 – 12:15	Task-based session
12:15 - 12:30	Community time: 2 groups of students will sing and do jazz chants while the others remain in their classrooms to continue building their English Towns.

The structure of the groups

Students were formed into 10 mixed ability and across age groups of forms 1 and 2 female and male students. Each group was assigned a letter name and was composed of 11-12 students where two student teachers were assigned to a group, two subgrops were formed. All the students came from the same school and had joined the camp through their own interest or because their parents wanted them to enhance their English language skills. All students paid a small fee of HK$250.00. The fees covered payment to student teachers and the purchase of basic supplies. The goals and objectives of the programme are enumerated below.

Programmes Goals

- Motivate students to communicate in English through providing opportunities and contexts for the maximum use of language
- Maximize students' exposure to the target language
- Motivate students to take an active role in the learning process
- Develop a reflective attitude among students towards their learning through the use of peer-and self-evaluations
- Foster a receptive and supportive atmosphere to encourage students to experiment with the language and to take risks
- Guide students to develop team spirit and build up group identity through engaging in group work
- Help students appreciate that learning English can be fun and enjoyable

The overall objective of the camp is captured in the following statement:

By the end of this programme, all student participants should be able to read, write, speak and respond to everyday English through reviewing, recycling, learning and applying everyday English in learning tasks and by using English every day.

Context and Direction for the Summer Camp: The Creation of an English Town

The context and direction for the camp are encapsulated below:

> *The creation of an English town was the focal point for all the activities in the summer camp. All the tasks, activities and lessons were directed towards the creation of an English town.*

On the first day of the Camp, to provide a setting for the development of the town, the story of the "Pied Piper of Hamelin" by Deborah Hautzig was dramatised by the student teachers. Instead of following the original ending where all the children had disappeared into the cave, the new ending became the destruction of the whole town since the mayor had failed to keep his promise thereby creating the need to rebuild a new town – an English Town, because the people only spoke English. On the last day of the Camp, all groups had to display their English Towns and dramatise a scene from one of their English Town tasks.

Task-based Teaching and Learning

The main camp activities were tasks. The Hong Kong English Language Syllabus (S1-5, 1999) and the Key Learning Area (KLA) Curriculum Guide for English Language Learning (2002) both give a lot of attention to task-based learning. The most recent publication, states that "learners learn best through purposeful and contextualized learning tasks" and that "effective tasks enable learners to seek and process information, formulate questions and responses, and make connections" (Curriculum Development Council, 2002, p. 95).

Tasks are contextualised and purposeful and they mirror real world activities and involve products both tangible and intangible. Tasks facilitate the application of knowledge of the language, skills and strategies in real and meaningful contexts. The tasks in our summer camp are depicted in Table 2.

Table 2: Overview of Everyday English Tasks

Theme	Context	Tasks
A new School	Building a new school in the English town	1. Students in groups walk around the school and fill in a checklist of things needed to enhance the school. 2. Students discuss the positive and negative things about their school. 3. Students list the things that they would like to see in their ideal school. 4. They design and draw the new layout of the school and label the buildings.
Restaurant	Doing a survey to find out what kind of restaurant to set up	1. Students conduct a survey to find out what people like to eat. 2. From the results of the survey, students design a menu for a new restaurant in their English town.
Travelling Around	Knowing how to get around in the town	1. Students listen to a tape to learn about the different means of transport and how to ask and give directions. 2. Students then engage in a role-play using the map of Sunshine City and some role cards. 3. Students discuss the means of transport that they want to put into their town and then draw the bus stop, taxi stand, and MTR stations onto the town map.

Shopping	Introducing shops found in the new shopping mall of the English town	1. Students design and create an outfit to be worn for a special function in the English Town and to promote their shop. 2. Students then use recycled newspaper to make the outfit for a student model to display to others.
Recreation	Turning Ocean Park into a multi-purpose amusement park	1. Students match a list of vocabulary with different pictures of key attractions at Ocean Park. 2. Students do a quick survey and find out how students feel about the different features of Ocean Park. 3. Based on what they find from the survey, students plan and design a new amusement park for their English town.
Cultural Centre	Promoting cultural activities	1. Students read a drama script (A story of the Moon lady) about the Mid-Autumn Festival 2. Students then discuss how to act out the story and prepare for the play in groups 3. Students act out their play and the winning group will perform in the talent show.
Bank	Learning how to withdraw and deposit money in banks of the English town	1. Students listen to a tape and fill in the blanks about a consversation between a bank teller and a customer on withdrawing and depositing money in a bank. 2. Students then learn how to report a bank robbery to the police by reordering the pictures of a crime scene and outlining the whole story. 3. Students write an ending for the story.
Mass Media	Promoting the English town to people outside	1. Students listen to a tape to learn about the different kinds of mass media and their features. 2. Students conduct a survey of their favourite TV/radio programs and magazines. 3. Students discuss how to promote their English Town through their favourite Mass Media.

Fostering a Spirit of Community

To foster a spirit of community, a 15 minute community time was scheduled for each day. During this time, two groups of students gathered in the music room and sang camp songs and chanted camp chants and poems especially created for the camp. Examples are provided in Appendix A.

Summer Camp Evaluation

Student feedback on the camp (Appendix B) indicated the following:

- Over 80% of them enjoyed the lessons
- Over 70% learnt a lot from the tasks in the lessons.
- Over 70% of them would like to do this kind of camp again.
- 60% percent of the students agreed that their English can be improved by doing tasks

- 88% of the students used English 50 -70% of the time
- 77% of the students liked working with their classmates in groups.
- Nearly 70% of them agreed that they learnt a lot when working with their classmates.
- More students (72%) agreed that they learn better when they study in a group (compared with pre camp 59%).

General Observations

The real satisfaction of the EEE experience was that the students experienced a breakthrough in their use of English and in their confidence levels. This was the objective of the camp. We wanted students to use English that they knew and had learned while they engaged in purposeful tasks. But while all of them did not use English one hundred percent of the time (88% of them said they used English 50-70% of the time), more than 60% of them agreed that their English and learning can be improved by engaging in tasks. From our observations as well as those of their regular English teachers who were in attendance as observers at the camp, the students made great effort to speak in English, even in the corridors. According to their teachers, their use of English in general, was already better than in their normal English lessons! The difference between students' participation on the first and the last days of the camp was also impressive. It was rewarding to see the change from being quiet and reticent to being unafraid and outspoken in front of their peers.

We believe that the main factor accounting for the difference in students' behaviour as well as in their perceptions regarding their use of English and enjoyment of the camp, as indicated in our evaluation, is the social context which was fostered by our small groups and our cooperative learning and teaching methodologies. The low student-teacher ratio coupled with the cooperative learning task-based approach facilitated and fostered a level of exchange and interaction that required the active participation of all learners. When visiting the classes and supporting our student teachers in teaching, we could see how easily the learners were engrossed in a more relaxed, less stressful language learning environment. The encouragement and patience offered by our student teachers built the confidence of our summer campers. There is no doubt that the infectious enthusiasm of our student teachers also went a long way in communicating to our learners that they too can become successful users of English.

Conclusion

Our students as well as student teachers learned a lot from this camp. Our results show that many students deepened their thinking about group work and termed the camp a great success. Above all, they enjoyed the camp and spoke some English every day. Although this camp only lasted for two-weeks, the results show clearly what educators can do to assist students' language development. These are: create a positive classroom climate to reduce language learning anxiety, provide students with increased opportunities to work in groups, provide more opportunities to interact through meaningful tasks, and finally, use a multiplicity of methodologies to foster a love for English language learning.

Post-Camp Note

A year after our successful summer camp experience, we are happy to report that the Everyday English Every Day Camp fire has spread to other schools. In August 2002, Chan Sui Ki (La Salle) College led by camp facilitator Kevin Chu, imported our programme. Feedback from all the teachers indicated that students were very happy with the tasks and had used English throughout the camp.

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透過院校合作促進中小學實習教師的專業發展

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教學實習是職前教師教育重要的一環，學員可以透過實習將學到的理論作具體實踐和驗證。本文就職前教師教育的教學實習，從不同的運作層面探討學院與實習學校間四個合作模式，並提出建立成功與持續性之院校合作關係的各項要素。文章的第二部份則集中探討香港情況，對香港教育學院與學校的合作模式作深入剖析，報告參與院校合作計劃的學員和學校教師之訪問內容。最後，本文歸納各類型合作模式和參與者的經驗分享，總結院校合作賦予的啟示，進而展望未來的合作路向。

Enhancing the professional development of student-teachers in primary and secondary education through establishing institute-school partnership

The field experience is an important component in the initial teacher education programme and this is an opportunity for the student-teachers to contextualize and test out their learning. This paper sets out to examine the operational levels of institute-school partnerships in which the initial teacher education and schools are engaged as partners in the field experience. Having identified the levels of operation, the literature review describes four possible models of partnership and defines conditions for the success and maintenance of such relationship. The second part of the paper examines the local context by analyzing the various forms of partnerships that the Hong Kong Institute of Education has been engaged in. Moreover, interview data from the student-teachers and the school teachers who participated in the schemes of collaboration were reported. Drawing on the different modes of partnership and the experiences of the participants, the paper concludes with the implications and postulates the future direction of development.

導　論

教學實習對職前教師教育極為重要。學員（為免混淆，後文所指之實習教師一律稱為「學員」）能否從教學實習中學習，是取決於他們所處的情境（Knowles & Cole，1996）。Burstein（1992）認為，實習場所的質素對學員的實習經驗和發展影響很大。因此，高等教育機構必須與學校合作，共同為學員提供教學實習機會，讓他們從中學習。本文首先歸納與職前教師教育的院校合作有關之教育文獻，訂定研究方向，探討教學實習的計劃。文中亦以香港教育學院中、小學教師教育課程的實習例子，從制度層面分析院校合作模式。此外，本文亦引用其他教學實習的研究結果，包括教育證書（小學）課程與小學的合作經驗——協作教師計劃、四年全日制小學教育榮譽學士課程的顧問教師計劃、以及四年全日制中學教育榮譽學士課程的名譽教學導師計劃，顯示學院與學校在個人層面的合作情況，以及該經驗對在職教師及學員專業發展的影響。

院校合作模式的理論基礎

職前教師教育的院校合作建基於教學專業知識的特性。教學專業知識分為理論與實務兩方面，兩者必須互相配合。Leinhardt，Young and Merriman（1995）認為理論知識涉及教學專業的概念層面，是通用、正規及陳述性的，乃由高等教育機構的學者從研究中衍生出來；實務知識是情境性、非正規及隱藏於實務中的，是業界內從業員所具備的知識；Calderhead（1996）指出，教師可從經驗累積實務知識（practical/craft knowledge）；這種知識與情境不可分割，與學校環境及學生的特定需要有關，對於初體會學校教學經驗的學員來說，是相當有用的。教學專業知識分為理論與實務知識，根據Calderhead（1996）的分析，這兩種知識由教師教育導師及學校教師共同掌管，亦暗示了教師教育課程須借助高等教育機構與學校的專門知識。高等教育機構與學校均肯定了專業學者及學校教師對學員的學習作出不同貢獻，形成職前教師教育院校合作的理論背景

(McIntyre，1990)。陳(1999)亦持類似觀點，她指出高等教育機構與實習學校心須透過「合作夥伴」的關係，共同肩負職前教師教育的責任，才能突破傳統教師教育在理論與實踐結合上的困境。在實行上，院校合作可從制度及行動層面作進一步探討。

院校合作的制度層面

不少研究者認為，職前教師教育的院校合作是在不同層面運作的，這亦令學員在實習期間的經驗變得複雜。Alexander (1990)分辨了院校合作兩個相關的運作層面：1. 制度層面，即正規的結構、選定的角色及程序；2. 行動層面，代表教師教育過程中不同個體及小組之間的日常接觸，包括學員、導師、以及實習期間所接觸的教師與學生之間的互動過程。Glenny and Hickling (1995)指出制度層面的運作對合作的重要，良好的伙伴關係須利用學校與學院不同方面的強項，訂定結構及建立關係，分析兩者的傳統角色，並以之作為專業培訓的基礎。高等教育機構及學校參與職前教師教育教學實習的設計及推行過程、介入學員與學校不同小組的互動交流過程，形成了實習經驗中的不同層面：1. 正規的課程(由大學規定)；2. 非正規未經策劃的課程(與學校有關)；以及3.以這兩種課程為基礎隱蔽的課程(Dobbins，1996)。無論是哪個層面，要為學員提供高質素的學習經驗，則必須研究有效的合作條件，並於院校合作確立有系統的架構。

院校合作的成功要素及維繫條件

院校合作最少牽涉兩個伙伴，要合作順利及維持良好合作關係，須視乎多項因素。Goodlad (1988)提出三種院校雙方互惠的必要條件(轉引自 Wiseman& Nason，1995)。首先，合作雙方必須承認兩者之間存在差異。第二，合作結果須滿足雙方各自的需要。第三，雙方必須積極為滿足對方的需要而努力。Bines 及 Welton (1995)指出，要建立及維繫院校合作的互惠關係，必須有以下先決條件：1. 顧及雙方需要及專門知識的互惠關係；2. 認同職前教師教育、入職輔導與持續專業發展的關係；3. 以學校、教師教育學院、高等教育機構及其他參與者的強項為基礎，為研究及發展活動提供支援。

院校合作模式

從海外的經驗可見，職前教師教育中的院校合作一直不斷發展，高等教育機構與學校間可建立不同的合作關係。研究者遂提出一些變因，以供分析學院與學校在職前教師教育的合作關係(Furlong，Whitty，Barrett，Barton & Miles，1994；Wilkin，1990)。這些準則包括：1. 職前教師教育課程的校本程度；2. 院校共同合作的教師教育範疇(如策劃、教學、評估)；3. 院校在該等範疇的責任分工。根據這些準則，Furlong et al (1994)就院校合作關係訂立了一套漸進體系的模式，「傳統的學院主導模式」與「嶄新的學校主導模式」是該體系的兩個極端，當中不涉及任何整合過程。這四個模式包括：

1. 模式一：學院主導，弱校本；
2. 模式二：院校共同主導，弱校本；
3. 模式三：學院主導，強校本；
4. 模式四：院校共同主導，強校本。

另外，Bines and Welton (1995)分析院校間的合作關係，找出四類合作模式，部分合作專業發展項目更超出職前教師教育的範疇。

1. 單向模式：主要由學院主導，學校的參與以職前實習範疇為主，輔以其他特別安排，如教師出席由學院舉辦的課程。
2. 同等或互補模式：伙伴對職前教師教育課程的工作分配有所共識，由學院提供不同在職進修課程，以及積極為伙伴學校提供服務；學院職員亦不斷累積新的經驗，與學校合作開展研究工作。
3. 綜合取向：由學院與伙伴學校合作，共同推行不同的職前教師教育課程、在職教師進修課程及研究活動。
4. 互惠取向：牽涉學校之間、以及學院與其他機構的合作關係，也可能涉及學院與學院的合作。這種合作模式應用於不同的專業發展及教育活動中。Glenny and Hickling (1995)認為，這種積極的合作模式確認了資深及資淺教師之間的共生關係，也打破了在職教師教育與職前教師教育的界限。這樣，課程便可根據兩方面對教師專業發展的意見和影響，來支援教師，並以此作為課程的首要目的。

上述模式從橫斷面角度(cross-section perspective)，代表不同類型的合作關係。若加以歸納，可用以檢視某一模式的院校合作計劃，有關檢視工作可從以下兩方面著手：

1. 確立互惠的基本條件：雙方的需要、知識交流、與持續專業發展的關係、與相關教育研究的發展；
2. 界定院校的角色與分工：界定學院與學校的角色、合作範疇及合作關係。

另外，這些模式也可從發展角度（developmental perspective）視為院校建立合作關係的不同階段。院校合作模式可從學院主導，漸漸發展為共同主導，或由單向發展至互惠取向。除了從制度層面考慮，亦須顧及參與者的關係。學員、學校教師與學院導師是行動層面的主角，他們之間的互動關係，對院校合作計劃的成敗實有決定性的影響。

院校合作的運作：行動層面

學員的專業學習取決於人與人之間互動的行動層面，學員與學校教師互相觀課及討論，實為行動層面上一個重要的學習途徑，正如李（2000）指出，有效教學可透過同儕相互視導而學習得到，而林、嚴、林(2000)亦於研究中肯定，觀課後討論及教師互相鼓勵，均對教師發展相當重要。學員與學校教師的互動固然重要，學院導師的角色在院校合作的行動層面亦不容忽視。學員、學校教師及學院導師組成三角關係，讓學員可學習學校教師的實際教學知識，同時也可接觸學院導師的理論性／研究為本的知識。職前教師教育中的院校合作為這三方提供機會，讓他們可不斷討論和交流，以助學生學習。此種三角關係加強了職前教師教育課程校本部分的完整性，學校教師及學院導師均須投放更多時間和精力（McIntyre，1990）。視乎學員的專業發展情況，學校教師可擔當不同角色，作為他們的學習典範、教練或諍友（Furlong & Maynard，1995）。學校教師可利用不同策略，支援學員的專業學習，如透過人際關係為本的支援策略，與學員建立互信關係，協助他們成長；利用專業為本的支援策略，協助他們學習如何教學，包括參與協同教學、觀課、與學員作專業討論等（Tomlinson，1995）。

要使合作成功及維繫良好關係，涉及的各方都須互相信任，尤其須考慮影響學員學習之基本因素，包括：對明確清楚的教學實習課程有共同理解（包括實質和程序化的內容）、清楚界定角色及責任、緊密溝通、建立日常合作關係（Wilkin，1992； Furlong et al，1994）。實習過程雖強調學校教師對學員的支援，但不容忽視的是，若學校教師及學員皆能以謙虛及開放的態度面對實習活動，教學實習將成為「互惠成長」的過程（陳，1999）。

院校合作的教學實習模式：傳統實習模式、名譽教學導師計劃、小學顧問教師計劃[1]

過去八年，香港教育學院（後稱教院）在中、小學教師教育課程中引入的數項教學實習計劃，均可與Bines and Welton（1995）提出的不同合作模式作一比較。本部分將簡介這些計劃的結構、工作及程序。

傳統的實習模式

單向模式代表由學院主導的教學實習課程。此模式可與傳統的教學方法作一比較。學員取代學校原任教師教授部分課堂，他們很少向原任教師尋求支援。只有在學員表現未如理想時，學院才有機會與原任教師或學校接觸。這種實習模式現已日漸息微。

名譽教學導師計劃及小學顧問教師計劃

同等或互補模式的分工合作形式，可與教院於98-02年在中學教育榮譽學士課程推行的名譽教學導師計劃，及小學教育學士課程的小學顧問教師計劃作一比較。由於這兩項計劃的院校合作性質不同，且分別為中、小學課程而設，故計劃的發展階段亦不一樣。不過，兩者在許多層面上仍有不少共通之處。

首先，當任命名譽教學導師或顧問教師後，學校在教學實習的角色相對變得較為主動。當學員不斷累積專業經驗期間，學校教師擔當的角色可漸由學習典範和教練轉化為諍友。在學員的專業發展初期，學校教師可成為他們的學習典範，培養基本的教學能力，協助他們了解學校及課堂的環境，養成負責任的教學態度。當學員已具備基本教學技巧，但仍須改進某些教學策略時，學校教師便可充當教練，協助他們評估教學效能，找出須作改善的主要地方，然後為此訂定行動計劃。當學員的專業發展漸趨成熟，兩者便可發展為諍友關係，互相合作，共同探索教學方法。作為一個諍友，教師可向學員提出考慮不同可行方法的建議。這種關係強調互惠互補的精神，讓雙方都可從經驗中學習。

第二，兩項計劃都強調學員、學校教師與學院導師的三角關係。三方在同等的基礎上合作，不斷討論和交

[1]「名譽教學導師」、「顧問教師」及後文的「協作教師」均指院校合作模式中的學位教師在下文引用不同的稱號，因為此等名稱源於計劃本名

流，以促進學員的專業發展。學員一方面可學習學校教師具備的實務知識，另一方面也可接觸學院導師的理論或有研究基礎的知識。學院導師可向學校教師了解學員在學校的實習進度，作為學員的表現評估基礎。學院與學校教師的溝通，對於增強學員的專業表現尤為重要。此外，院校雙方的教師也可就學員的表現水平，共同訂定合適的支援策略。

第三，兩項計劃也為學校教師舉辦專業培訓工作坊，嘗試拉近教師的教學實踐與教師教育導師的理論距離。McBride（1995）認為，兩者的距離或會令學員把課程所學的理論置之不理。因此，工作坊為教師提供機會，與學院導師交流經驗及想法。Kerry and Farrow（1995）在最近一項研究發現，縱使名譽教學導師本身也認同觀察是輔導學員的主要技巧，但他們卻只有很少時間反思，故此教師總認為自己在擔任顧問這個重要角色上準備不足。有鑑於此，舉辦的工作坊應包括有關觀課的課題，亦可考慮以下列各項為主題：目前的教學取向、與學員溝通及輔導的技巧、反思及評估教學實習等。

第四，兩項計劃亦建議學校教師採用不同形式的支援。學校教師除了與學員建立互信關係外，也可參與不同活動，以助學員的專業發展，包括觀課及觀課前後的討論。學校教師可讓學員觀察自己的課堂，協助他們學習別人的教學技巧；可協助他們觀察自己的課堂，從推行的教學活動中學習；可與學員共同參與協同教學，引導他們逐步負起更多責任；可根據學校及課堂的需要，在適當時候與學員進行協作教學（Arthur， Davison & Moss， 1997）；也可與學員互相討論有關教學專業的工作。討論範圍可包括與教學直接有關的問題（如教學內容、課室管理、教學策略、切合個別學生需要等）、課堂教學以外或學校生活的問題。

第五，學校教師在學員的專業發展過程中擔當了較積極的角色。因此，學院導師的工作也會隨之改變。學院導師除肩負提供意見及評估學員的工作外，還須與學校教師共同組成三角合作關係。這些新增的工作包括：負責不同的專業發展活動，如學校聯絡、三方共同參與觀課研討會及討論課堂教學以外的教育問題。

最後，在策劃這些計劃期間，都須顧及如何鼓勵學校教師支援學員的專業發展。教院會向兩項計劃的名譽教學導師發感謝狀及致送紀念品，以肯定他們對培育學員所作的貢獻。參與學校也獲授權使用教院圖書館及其他學院設施。計劃亦方便學校教師透過教院其他項目及活動，建立聯繫網絡。希望教師可在參與職前教師教育工作及其他聯繫網絡時，獲得更多經驗，個人的專業意識亦可因而提升（Everton & Younger， 1999）。

協作教師計劃及名譽教學導師計劃的經驗

本部分將透過協作教師計劃及名譽教學導師計劃的研究結果，分析院校合作的行動層面。協作教師計劃自一九九四年於教院的教育證書（小學）課程中推行。本文所引的研究結果乃取自大學資助委員會撥款資助的行動學習計劃，用以反映參與計劃的學員及協作教師如何建立互信關係。數據收集自為期兩年的研究，共訪問二十位學員及其協作教師。學員的訪問內容主要是了解他們在實習期間遇到的難題、從協作教師所得的支援、以及與協作教師的關係；協作教師的訪問焦點則是了解他們從這些經驗學到甚麼、希望教院提供哪些支援。訪問過程經錄音後，會筆錄及翻譯內容。

二零零零年對名譽教學導師計劃進行的小型研究中，共有四位來自不同學校、分別教授美術科、設計與科技科、音樂科及體育科的中學教師參與成為顧問，每位負責支援兩名學員的專業發展。數據收集途徑包括焦點小組討論、教學實習日誌、錄影或實地觀察協作教學過程、討論錄音。本文報告的結果乃摘自名為Institute-school partnership in initial teacher education: The development of the Honorary Teaching Adviser Scheme 1999-2000（Tang，Chow，Yu-Wu & So，2000）的研究報告。

上述兩項研究結果均以共同的主題報告，亦引用參與教師及學員的說話，顯示學員與協作教師／名譽教學導師在行動層面的不同互動形式，包括雙方合作、由協作教師／名譽教學導師提供不同類型的教學及個人支援、以及雙方互惠的專業發展。

院校合作提供了課室及學校層面的合作機會。名譽教學導師計劃的研究結果顯示，學員曾與名譽教學導師參與協作教學。其中一個研究個案採用的協作教學方法，把策劃與教學工作分開。學員根據名譽教學導師的意見，按課題編訂教案，觀察名譽教學導師所授的課堂，並於觀課後討論課堂策劃、等候時間、教學進度及學生參與的情況；然後，學員在其他班別教授同一課題，由名譽教學導師觀課，並與之作課後討論。在另一個案中，名譽教學導師與學員則以課堂助理的形式合作，由前者擔當教學助手，協助授課期間的課室管

理。除了在既定教節進行協作教學外，其中一名學員亦與名譽教學導師在留堂班合作，前者認為自己是名譽教學導師與學生之間的橋樑，後者則負責應付不守規則的學生。

名譽教學導師及學員亦在學校層面合作。其中一個個案的學員引導學生進行專題研習，作為正規課程的延展活動。名譽教學導師向該名學員及學生就策劃及推行研習活動給予意見，並向校長尋求支援。名譽教學導師及同組的兩名學員更與教院通力合作，共同推行該項校本課程計劃。

兩項計劃的結果顯示，協作教師與名譽教學導師在行動層面上，為學員提供了不同形式的教學及個人支援，包括提供資料，以及討論教學表現，例如：

「我與協作教師的關係非常要好。在我開始教學前，他提供了有關學生的資料，令我多留意所教的學生。他也告訴我與學生溝通的重要性，並建議我可以嚴厲一點，以免遇到紀律問題。」

「例如考試期間，我會把測驗卷帶回家。協作教師會給我她的傳呼機號碼，晚上我們會討論怎樣評估學生……我須學懂怎樣管理時間，讓學生能準時取回習作。我從她身上學會了不少。」

其他能提升專業表現的支援，包括就課室管理給予意見、討論評估工作，例如：

「她給我電話號碼。課堂前，我向她問及有關所授班級的人數、學生能力分佈、學生分組情況等問題。我們透過電話討論很多事情……我也會告訴她我的教學計劃，並請教她的意見。她會給我提示……我也須知道哪些學生經常欠交功課，哪些經常請假。她會協助我提醒這些學生……有時我可能過份責備學生，協作教師會提醒我可以用其他方法管理課室秩序，而不是單單責備他們。我認為她的指導相當合適。」

「他們（協作教師）了解學生的需要和能力。他們預計到我可以及不可以應付的事情，會給我意見……她讓我明白應怎樣批改習作，應寫上甚麼評語。她亦會指導我如何處理錯誤的答案，如何應付一些經常說要到洗手間的學生，如何處理紀律問題等……她也告訴我如何把學生分組，決定由哪些學生合作等。」

此外，學員也可以協作教師為教學專業的榜樣，從中學習，

「我認為朱老師是個用心的教師，很認真對待學生。我認為教師不應單單具備知識，還要有一顆教學的心，致力教好學生。我想我可從她身上學到這種很好的態度。」

學員也就協作教師提供的情緒支援給予評價。在其中一個個案，曾接受輔導培訓的名譽教學導師擔當了輔導學員的工作。一名學員表示，得到名譽教學導師的支持後添了信心，減輕了對教學的憂慮。另一名學員亦與協作教師談及自己的憂慮，更以「家長－孩子」來形容彼此關係密切。在協作教師計劃，學員也發現情緒支援在初任教師期間是相當重要的，

「她教導我不同的教學技巧。觀察我的課堂後，她給了很多意見，也給我很多鼓勵，讓我對教學工作更有信心……有時我會對教學感到沮喪和悲觀，但她會給我正面的意見，助我表現得更好。」

「其實，我的協作教師待我如她的女兒……她不會即時批評我的表現（觀課後），但會給予意見，讓我自己選擇最好的做法。」

最後一項回應反映了協作教師抱持開明和接納的態度，對學員來說是相當重要的，因為這樣可引導他們反思自己的教學表現。

從上述結果可見，協作教師提供的支援相當多元化，有助學員適應學校環境，提升專業發展。他們透過對教學提供資料和意見，以身作則，在情緒上給予支持等方法來支援學員。上述研究結果與不少討論教師角色的觀點不謀而合。首先，兩者都認為觀課、持續的回饋、以及與學員討論教學事宜都相當重要，並把討論稱為「實習焦點討論」（Calderhead，1996）及「對話交流」（Edwards and Collison，1996），顯出討論的本質，是把焦點放在個別課堂情境的實習經驗，讓學員能多加留意自己的表現。討論內容亦包括教學經驗分享，即協作教師與學員的專業實務知識交流。

第二，在課室管理和了解學生需要方面，協作教師的支援亦有助學員的專業發展。Duquette（1994）的見解與本文提及的研究結果一致，認為有效教學示範及課室管理的策略，以及提供資源，是最常見的協作方法。

第三，本研究的學員及不少研究學者（Calderhead，1996；McCullock and Lock，1994；Edwards and Collinson，1996）都認為，在協作教師與學員的關係中，必須具備學習模範的元素。課室教學示範可視為教學的建議或例子、活動意念來源或反思對象。

第四，研究亦發現教學實習過程多牽涉情緒的問題（Sacks and Harrington，1982），學員可能經歷情緒波動、焦慮、缺乏信心等心理狀況。這正反映了為學員

提供情緒支援的重要性。

為了反映協作教師／名譽教學導師與學員的互惠合作關係，雙方均接受研究小組訪問，並獲邀評估他們的參與經驗。雖然協作教師計劃與名譽教學導師計劃都是為協助學員而設，其實參與的學校教師亦可藉此機會反思自己的教學表現，其反思主要圍繞兩個主題：學員的教學態度或動機，以及他們的教學取向或所用的活動。其中一位協作教師對學員有以下評價：

「任職教師多年，我也會忘了一些基本概念，但初執教鞭的學員則會比我們更有熱誠。因此，你便會留意到抱持正確態度的需要，不僅是初任教師時，而是應不斷留意。學員也提醒我們要抱有這種態度、思考模式、動機和教學的意欲……所以這也是一個好的學習方法。」

另一位名譽教學導師表示，

「作為名譽教學導師，讓我有機會在觀察學員準備課堂計劃期間自我反思。在教學上我也有弱點，但時間久了，自己也沒注意到。我稱讚過學員的教學設計，也欣賞他們的創意和努力。這些都是教授設計與科技科的重要條件。學員很好動活潑。這些都令我對設計與科技科的教學更添熱誠。」

另一位協作教師反思自己的教學取向時表示，

「我會想想是否使用他們的教學取向。執教久了，有時候你會不太清楚目前引入的新取向……當我看到學員使用角色扮演或其他活動時，我也不肯定自己是否可以運用該活動……我認為這是交流意見和教學取向的經驗，讓我可從學員身上學到很多。」

其他學者曾匯報協作教師的專業發展情況，結論與本文提及的大致相同。Gonzalez and Carter（1996）指出，協作教師與學員對課堂有共同關心的問題，因此他們可互相學習。Kerry and Farrow（1996）亦報告了協作教師的意見，顯示他們都認為，成為協作教師是專業發展的好機會，讓自己可反思個人的教學表現。此等觀點亦與陳（1999）「互惠成長」的論點不謀而合。

綜觀學員和協作教師的經驗，協作教師計劃及名譽教學導師計劃均為學員和學校教師提供了專業發展的機會。院校雙方如能肯定這點，並不斷為改進兩項計劃而努力，則對計劃的未來發展大有幫助。

啟示及未來發展

學校多參與學員的教學實習工作，表示專業知識並不單單屬於職前教師教育所有，學校、學員或教師也同樣擁有。學院與學校的協作關係持續不斷，雙方地位同等，共同獻出及分享專業知識。在個人層面上，這亦表示學院導師及學校教師的角色有所轉變：後者成為了學校裏的教師教育導師，前者則可透過與教師接觸及合作，掌握更多校本的知識或經驗。

在個人或行動層面上，教師肩負支援學員的工作時，須分析和評價他們的表現。Calderhead（1996）把學校教師的參與和提升教師的專業知識扯上關係，認為這也是資深教師的自然成長過程或專業發展方向。參與協調學員的培訓工作，學校教師可進一步發揮延伸的專業角色。資深教師與學員合作時，其專業亦得以發展；當他們的專業知識愈趨豐富，對教學更具信心後，在支援學員的工作也就更準備就緒。因此，這是一種互惠互利的關係。

為使這種關係的人際或行動層面有更佳發展，學校教師須肯定自己在學員的專業發展歷程肩負了重要的角色，確認其專業知識的效用，為與學院導師合作而作好準備。這種自我價值的肯定必須加以強化，因為研究者發現許多教師都低估了自己的專業知識（McIntyre，1993；McCulloch and Lock，1994）。分析專業知識的性質時，Calderhead（1996）指出「實務知識」是從教學經驗累積而來，是一種重要的專業知識。實務知識是情境性的，與特定學校環境及學生個別需要有關，有助支援學員初期的教學工作。教師應肯定交流學校教學經驗是必須的，好讓學員作出反思，並按之修訂所學的教學策略或理論。

踏入廿一世紀，傳統的單向院校教學實習模式將成過去。協作教師計劃、小學顧問教師計劃及名譽教學導師計劃，都在發展校內師友關係、以及香港職前教師教育的院校合作工作跨進一大步。這些計劃無疑有助學員的專業發展，然而從制度及行動層面來看，也可見透過院校的緊密合作，資深資淺的教師皆可得益。這種合作關係雖建立於職前教師教育的背景，但亦有潛力再進一步，提升在職教師的專業發展。校本的教師培訓及課程發展可在院校合作更緊密的形式下進行，藉以集思廣益，提升資深資淺教師的專業發展。

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Combining Information Technologies and Cognitive Apprenticeship to Provide Instruction in Expository Writing in Large University Classes

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This paper proposes a reform of academic writing under a system of educational technology by means of Expository Words. It is necessary to put forward a standardized technical model that can potentially replace the students' essays as an analog after they submit their disk copies for peer review and revision. This standardized technical model will not be restricted to small classes in university as the old analog technique used long in the past, which placed considerable administrative tension on the instructors and students. To eliminate this tension, the proposed model system uses on-line technology to make review and revision of essays for students at large. Instructions for expository words are added to the system by means of popular and readily available technology, which can frequently function to provide recognized potential word replacement. Although this model system is envisioned to be used in university level, it could be adopted in any institution within the K-12 system.

結合資訊技術和認知習藝
在大學大課堂上提供講解性寫作指導

這篇文章提議建立一個教育技術系統以指導學生學術寫作。它向人們展示了一種必要的、潛在的替代方式，以代替學生書寫論文，遞交拷貝供老師評審，然後修改的模式。該模式因侷限於大學小課堂，同時因其給教師、學生帶來了相當的壓力，現已不再被使用。為了消除這一壓力，此被提議的教育技術系統使用在線形式對大課堂學生的論文進行評審和修改。講解性寫作指導通過已被大眾頻繁使用的成熟資訊技術功能，添加到該系統中。儘管該系統被構想用於大學程度的班級，它亦可被採納使用於 K-12 系統內的任何一個機構。

Introduction

Students' learning needs often extend beyond the subject matter of a course to guidance for effective writing. Unfortunately, meeting the challenge of providing support for material that has to be presented means that teachers can seldom, if ever, find time to provide instruction for writing as well. The time problem is especially relevant in on-line courses where the capacity to enroll unlimited numbers of students is often exploited. The educational technology system that is proposed in this work provides for academic writing instruction in large on-line classes in any subject area. The writing instruction is provided in such a way that learning the subject matter of a course is minimally affected, if at all.

The proposed system builds on an analog technique that was introduced at Brock University. Based in situated learning theory, the analog technique used peer review to duplicate aspects of academic publishing. It began with students writing an essay that they subsequently submitted for peer review. Student-editors reviewed the essays, provided comments as they saw fit and returned them to the authors for revision. The authors used the comments to revise the essays and then they submitted the marked up versions for grading. This technique failed to become a permanent fixture at the university as the transfer of essays between authors and editors placed considerable logistical strain upon the instructor. The strain meant that the system could only be applied in small classes.

Interest in the analog system was revived at Brock when administrators became concerned that the learning needs of students were not being met in large on-line classes. They asked faculty to propose on-line teaching methods that meet the learning needs of large numbers of students. This paper presents our attempt to describe an adaptation of the analog system that makes peer review available to large on-line classes. We had little interest in constructing the system. Our goal was, and is, to point out what might be accomplished when theories of learning are used to guide the assembly of various functions of popular technologies that are readily available to educational institutions. Our use of known functionalities is offered as justification for the presentation of the proposed system in the absence of a pilot study.

The proposed system of technologies makes use of on-line forms so that students can automatically submit their essays for peer review. It also uses on-line instruction to provide for the learning needs of students. On-line forms were selected for the system as they eliminate the logistical strain that lecturers experienced as they manually transferred essays between authors and reviewers in the analog system. On-line instruction is included for students often do not know how to edit text. Its inclusion improves upon the analog system by bringing the peer review process in line with the tenets of cognitive apprenticeship theory. The theory of cognitive apprenticeship builds upon situated learning theory. It provides instruction and an authentic learning environment. The sole concern of situated learning theory, is the provision of an authentic learning environment.

Beyond the elimination of logistical strain and providing instruction for expository writing, there are at least 2 reasons why the proposed system might be adopted in an on-line class. First, not all students decide (or are required) to take a course in expository writing. This means that in courses that require an essay as a final product, their grades will reflect their writing ability in addition to their understanding of the contents of the courses. The approach to writing instruction that is presented in the proposed system of technologies is designed to increase students' writing ability while they learn the content of the core university courses. That is, the instruction is provided in a manner that obviates the need to take a course in expository writing.

The second reason to adopt the system is to increase students' grades at the start of their academic careers. Students' grades often increase in the third and fourth years of their degree. The increase is due in part to the hit and miss nature of the current system that sees students' learning how to write from undirected feedback that they received from essays that they submitted for their courses. Technologies that provide directed writing instruction hold the potential to improve students' writing skills in the first and second years of their degree.

A description of cognitive apprenticeship theory is presented in the next section of this paper. It is used as a sounding board for the design of a system of technologies for essay review and submission. That is, technologies are selected for the system according to their ability to provide for the characteristics of components of the theory. For example, cognitive apprenticeship calls for a learning environment in which students can consult with peers and instructors on an as needs basis. The system of technologies accommodates this criterion by including chat rooms and asynchronous discussion threads. Chat rooms provide immediate consultation capabilities, asynchronous discussion threads enable the provision of feedback on an anytime, any place basis. The final section of the paper is concerned with the development of writing instruction for the system of educational technologies. It describes several instructional techniques that cater to expository writing. The descriptions are combined to develop a proposal for a multimedia system of instruction for expository writing.

Cognitive Apprenticeship

Cognitive apprenticeship theory refers to a system of instruction that mimics the instructional techniques and the learning environment of a vocational apprenticeship. Instruction begins with a modeling exercise such as a lecture. Thereafter the involvement of the instructor declines as the skill level of the students increases.

The decision to adopt a cognitive apprenticeship approach to instruction in the proposed system requires some justification. It can be found in previous research. Wilson and Cole (1991) and Berryman (1991) typify a body of work that contends that cognitive apprenticeship is a sound pedagogical technique. Other research attests to the efficacy of instructional environments that are based in

cognitive apprenticeship: Casey, (1996), Cash, (1997), Duncan, (1995), Johnson, Flesher, Ferej and Jehng (1992) Johnson and Fischbach (1992) and Fischbach (1993). More specifically related to this work, Duncan (1995) makes note of research wherein cognitive apprenticeship has been applied to writing instruction (Bereiter and Bird, 1985 El-Komi, 1991, Englert et al., 1991, Flower, 1993, Flower, Wallace, Norris, and Burnett, 1994, Hayes, 1989, Palincsar and Brown, 1984). Duncan also points to the Scardamalia and Bereiter (1986) contention that cognitive apprenticeship holds the potential to support the development of students' writing skills.

Designing a system of technologies that sets the review and revision of essays within cognitive apprenticeship requires a firm understanding of this theory of learning. Two points have to be considered during the design of cognitive apprenticeship learning environments: ethos and expert skills. Ethos refers to the environment in which learning occurs. It was the primary concern of Jean Lave's theory of situated learning (Lave 1988a, Lave 1988b, Lave 1988c, Lave and Wenger, 1990) and its nature is encapsulated in Kearsley's (2003) description of the principles of this theory:

1. Knowledge needs to be presented in an authentic context, i.e., settings and applications that would normally involve that knowledge.
2. Learning requires social interaction and collaboration. (http://tip.psychology.org/lave.html)

In regard to ethos, Brown, Collins and Duguid (1989) and Brown, Collins and Newman (1989) were interested in transferring aspects of vocational apprenticeship to academic learning. They considered that the appropriate ethos for cognitive apprenticeship would see students tackling real-world problems in a collaborative fashion with peers and the instructor alike, just as they would in a vocational apprenticeship.

Cognitive apprenticeship theory was developed subsequent to situated learning theory. It adds instruction for expert skills to Lave's concern for the provision of appropriate ethos. Instruction for cognitive apprenticeship should be presented in a way that mimics vocational apprenticeships, just as was the case for ethos. That is, learning should begin with the instructor (artisan) modeling the skills to be learned. Then there should be a period of coaching that involves the instructor and student (apprentice) in collaborative problem solving exercises that make use of the target skills. The purpose of the coaching period is to round out the mental model that was provided in the modeling stage of instruction. It should continue until the student is ready to engage in independent problem solving activities. Finally there should be a period of fading in which the apprentice takes on more and more of a leadership role while practicing example problems. During the fading period the instructor should act as a reference, providing feedback only at those times when the apprentice experiences difficulty or requires clarification of a few points.

Duplicating the analog technique for essay production in the on-line world requires a system of technologies to automate the logistical steps of essay review and revision. Providing for cognitive apprenticeship requires the above and appropriate instruction for writing. It should be presented after the model, coach and fade approach of vocational apprenticeships.

Technologies for essay submission and writing instruction

An appropriate ethos for the production of expository writing was generated with the analog system. The steps of academic writing were duplicated when students critiqued the work of their peers. This activity provided opportunities to solve writing problems. One draft and one final version of the essay could be produced in a 12-week course with the analog system. However, the submission & distribution of essays was a time consuming and frustrating process. Automating the process as per the proposed system will eliminate the time and frustration problems and enable the production of 2 or 3 drafts. Two problems had to be considered when assembling technologies to improve on the analog system in a manner that conforms to cognitive apprenticeship theory. Overcoming the logistical problems of submitting and distributing essays and the provision of instruction for peer review. Solutions to the logistical problems are considered first. It is suggested that on-line forms can be used to send essays to and from authors and peer editors. The forms provide a simple technical solution to the logistical problems of the analog system. Providing instruction for the peer review of essays is considered next. Several technologies, such as digital

movies and hyperlinks are assembled for consideration. Only known functionalities of technologies that are readily available to universities are used to provide the instruction.

Electronic forms and the logistical problems of the analog system

The analog system was hampered by logistical complexities associated with the submission of an initial draft for review, awaiting editorial comments, revising the draft and submitting it for marking. The logistical hurdles are addressed here with a system of electronic forms that automate essay review and revision. It is proposed that the reduction in logistical strain (that the forms afford) will make the review and revision technique available to large on-line university classes.

Automating essay review and revision may make possible at least 1 and possibly 2 or 3 rounds of these editing processes in a twelve-week university course. When using electronic forms for essay submission the instructor would have to make three decisions before the course begins. The first is the number of iterations of the review and revision process that students would engage in. Two or three iterations are the likely options. The second is the identification of suitable deadlines for the submission of essays and review comments. Deadlines keep students working at appropriate rates. The system could be set up so that essay submission is not possible once a deadline has passed. The third decision concerns a common format for the essays. At Brock University, Microsoft Word would be the likely choice as it is well distributed amongst the student body and it is available in all the computer labs.

Each web-based form would consist of 3 drop-down text boxes and an upload button. The first drop-down text box would contain a class list of students. The second would contain a series of category options that pertain to the subject matter of the course. For example, in a plant-biology course the second text box might contain the following categories: photosynthesis, respiration, sexual and asexual reproduction etc. The third drop-down text box would enable file attachment. To submit an essay for review, authors would locate and select their names from the class list drop-down text box, choose a category, attach their essays and hit the upload button. The essay would be sent to a server and stored in an area of the hard drive that has been reserved for the category option that the author selected.

Once the initial draft has been uploaded to the server a random number generator would send e-mails to 3 students on the class list. The e-mails would let the students know that there is an essay available for download for editing. The number generator would select each student a maximum of three times per course. The dates when essays are submitted by authors and downloaded by reviewers would be logged and retained by the system. The information would be used to send out reminder e-mails when deadlines loom and to keep track of incomplete portions of the work.

On downloading the essays the reviewers would add editorial comments. The edited essays would be returned to the server and e-mails would be sent to the authors to inform them that editorial comments are available for downloading. On downloading their marked up essays the authors would make appropriate revisions. Then they would resubmit the essays for a second review or they would submit them for marking. The process would be repeated for each iteration of the review and revise process that the instructor has called for.

Adding instruction to the system of on-line forms

According to Perelman (1999), using technology to supplement regular instruction is a more interesting way to teach writing. Barribeau, (n.d.) notes that the addition of technology also increases the effectiveness of writing instruction. Other researchers concur with these contentions for there has been, and there continues to be a high level of interest in the exploration of uses of technology for writing instruction. Yildiz (n.d.) lists recent research efforts in the domain of technology and writing as does Frizler (1995). Further evidence that educators find value in the application of technology to writing instruction can be found in the work of Sotillo (1997) and Sammons (1997) who list examples of writing courses that make use of technology. More specific to the interests of this paper, instructors such as Breuch (n.

d.) use peer review and computers in their writing courses. Similarly, the Mellon writing group (Kuriloff, 2001) uses on-line peer review for writing instruction.

Peer review has already proven itself to be a valuable and productive instructional technique (Center for Writing Excellence, n.d.). An example of the use of peer review for writing instruction is the work of Landis-Groom (1992) who used the regular mail system to send students' business letters between the Florida and Arizona campuses of Embry-Riddle University. She found that the student review process lead to the production of higher quality letters and to enhanced learning about the writing process when compared to "a traditional closed-classroom environment" (Landis-Groom, 1992, p.3.). It is worth noting that there is just one difference between Landis-Groom's work and the system proposed here and that is that technology is used to transfer written work between students rather than regular mail.

The Manoa Writing Program, (n.d.) lists a number of advantages that peer review brings to the process of writing instruction. The first is increased student editing skills, for use on their own writing as well as the writing of others. The promotion of active learning and the production of multiple drafts and substantial revisions are additional advantages, as are the building of classroom community and the provision of a wider audience for student-writers. Finally, the Manoa writing program notes that peer review underscores the collaborative nature of writing in that it models most workplace writing. Landis-Groom (1992) concurs with the above and adds that peer review makes students aware of the concept of audience. To Landis-Groom, the process of peer review is an important composition in and of itself. She holds that over time, students internalize the process of peer review and make it a part of their own compositions.

Peer review is not a skill that students inherently possess. Before they can engage in the process successfully they need to be provided with instruction. Journal editors release criteria lists to guide the process of peer review. A similar approach has been adopted in the classroom. The Manoa Writing Program (n.d.) provides feedback forms in addition to criteria lists. The feedback forms contain open-ended questions and students receive instruction for their completion. While feedback forms and open-ended questions are of considerable use, they must by their very nature, limit the breadth and nature of students' editorial responses. It is proposed that the limitations of feedback forms are overcome (to a considerable extent) in the system of instruction that is described below.

Technology-based writing instruction for peer review

The success of process writing techniques is dependent on their ability to mimic the world of actual writers for the student (Smith, 2000). Peer review is a component of several process-writing techniques. It calls for the production of multiple drafts to duplicate the world of writers. Instruction for peer review has to guide students through the processes of review and revision. Three research efforts in process writing (Englert, Raphael, Anderson, Anthony and Stevens, 1991, Palincsar and Brown, 1984, and Scardamalia and Bereiter, 1985) are used in this work to identify appropriate features for a software package for instruction for peer review. They were selected over models such as The Writing Workshop (Parker, 1990) as they can be combined in a natural and convenient manner that points toward an instructional package for peer review. Furthermore, that instruction can be delivered with a combination of technologies that are currently in use in most, if not all, universities.

The Englert et al., Scardamalia and Bereiter and Palincsar and Brown models have four attributes in common, externalize the skills to be taught, model their application, engage students in an application of the skills in a manner that mimics the cognitive processes of expert writing, and provide decreasing assistance as students' experience increases. When combined and applied in sequence, these attributes constitute an instructional technique for expository writing. The first step is to identify the skills under consideration, externalize them and make them visible to the learner. For example, Scardamalia and Bereiter deconstructed the skills of expert writing and made them available on cue cards. The cards were held aloft in sequence for the students so as to limit the number of things that they had to think about while they wrote. This served to reduce cognitive strain so that students could concentrate on the act of writing.

The second step is to model an application of the skills under consideration. In the case of Scardamalia and Bereiter, the teacher would display the first cue card, labeled "New

Idea," and then ponder out loud while generating a new idea. Vocalized ponderings would accompany each of the cue cards. The cards and ponderings collectively provided students with a conceptual model that they could use to guide their writing.

Once the students possess a conceptual model they are engaged in an activity that causes them to make use of the cognitive and metacognitive processes of expert writing (the third step of the instruction). The activity involves reflection and articulation such that the students are required to form questions, generate summaries and act as a producer and critic of a text. For example, reciprocal teaching begins with the instructor modeling the formation of appropriate questions and summaries about a paragraph of text. Students answer the questions after they read the paragraph. When subsequent paragraphs are read, individual students take on the role of teacher and form questions for their peers to answer.

The final step of the process requires that students work in an increasingly collaborative environment wherein they take on more and more of the leadership role to reflect their increasing level of experience. For example, Englert, Raphael, Anderson, Anthony and Stevens (1991) encouraged participation in a collaborative social dialog that exposed the process of writing. Over time, participation in the discussion lent the dialog of writing to automatic activation.

The stages of instruction as identified above point toward the nature of software that supports modeling and scaffolding for peer review. It would consist of two sets of example texts. Digital movies would be associated with the first set of texts to demonstrate how experts approach the text editing process. The narratives of the movies would reveal the experts' thinking while they made editorial changes. That is, the texts and their narratives would externalize and make visible the cognitive processes of editing. The movies would begin with consideration of global matters such as the positioning of paragraphs. They would then go on to consider increasingly specific matters such as the grammatical accuracy of particular sentences.

The second set of texts would provide students with opportunities to practice text-editing skills. On entering the first of this set of texts a student would be presented with a simple, paragraph positioning task and the opportunity to work on it in an unassisted fashion. Editing clues would be available to the student upon request. The clues could be hyperlinked to the text they could also be made available in pop up windows or bubbles. They might also be made accessible from a menu or clickable buttons. Fewer clues would be provided as students work through the example texts to encourage them to take on a greater proportion of the work. If they encounter an insurmountable problem the software would allow reversion to an earlier problem or the creation of a line of communication with fellow students. Chat or asynchronous discussion technologies would provide the means for such communication. The instruction associated with the second set of texts would provide students with support on an as needs basis. In doing so it would mimic the approach to instruction (and the ethos) of vocational apprenticeships.

In closing this section of the paper a few words are needed to explain how the proposed system conforms to the tenets of cognitive apprenticeship theory. Cognitive apprenticeship calls for an appropriate ethos in which students can seek or provide advice to their peers while they master a task. It also calls for instruction that begins by modeling target skills and then makes subsequent instruction available in a coaching arrangement. The degree to which direct instruction is provided should taper off (fade) to accommodate the fact that students' ability to perform independently increases as they master a topic. The proposed system provides a set of instructional movies and a set of editable texts. The first set models the target skills for students. The second set accommodates the requirements for coaching as it allows the student to practice the target skills while receiving feedback in the form of pop ups, bubbles, menus and hyperlinks. Once students have mastered the editing skills of the 2 sets of movies they have access to the first draft of an essay that a peer has submitted for consideration for a course. Asynchronous discussion threads and chat rooms cater to the requirements of the fading period by providing access to advice on an as needs basis. The discussion threads and chat rooms also cater to the ethos of cognitive apprenticeship, they provide a collaborative learning environment through ready access to more and less experienced peers and the instructor.

Conclusions

The proposed system makes use of known functions of technologies that are readily available to most universities. Furthermore, setting up and implementing the system requires

few, if any, skills beyond that which most universities have access to. The use of known functions of familiar technologies has been presented as a rationale for introducing this work in the absence of a pilot study. The technologies will work in the manner described.

It has been argued that the system of technologies adheres to cognitive apprenticeship in that it replicates the ethos (tackling real-world problems in a collaborative fashion) and the instructional practices (model, coach and fade) of vocational apprenticeships. In comparison, the analog technique mimicked the ethos of academic publishing but failed to provide instruction in the art of essay review and revision.

The analog system is based in situated learning theory, a theory that cognitive apprenticeship theory builds upon and surpasses. Conforming to the requirements of cognitive apprenticeship theory lends pedagogical advantages to the system of technologies. They are associated with the instruction that the system provides for essay review and revision. They are also associated with the system's ability to provide for automated and instantaneous essay submission which makes possible more than a single run at the process of peer review.

Automated essay submission eliminates the logistical strain that the analog system placed on the instructor during the transfer of essays between authors and reviewers and vice versa. Eliminating logistical strain makes peer review available to large first-year university classes. Implementing peer review in large first and second-year classes also presents an opportunity to increase students' grades at the start of their academic careers. Students are not the only beneficiaries of an early increase in grades. Universities benefit too for their reputations are enhanced when the standard of academic work is increased in a large proportion of the student body.

Two issues in the previous paragraphs need to be drawn out. First is the capacity to deliver writing instruction en masse to an unlimited number of students. That is, once the instruction has been created and placed on-line there is no limit to the number of students who can be given access to it. This means that writing skills can be distributed quickly, and simultaneously, to large proportions of the student body. The analog system in comparison had to be delivered piece meal to small classes. It could not be used increase the writing skills of the entire student body.

The second point of note concerns the need to provide expository writing instruction to students. Many of them lack appropriate skills yet their grades often depend on their ability to produce expository text. The analog system failed to make provision for writing instruction. It would in fact be difficult to incorporate the required instruction into any face-to-face classroom. In comparison, writing instruction is readily built into the proposed system of technologies. This means that students can acquire writing skills incidentally while they study the required material of their undergraduate courses. Many subject areas stand to benefit from the capacity to teach writing skills in an incidental fashion. Their curricula are frequently packed with required courses so that little time is available to take elective writing courses.

The ability to provide expository writing instruction in an incidental manner may perhaps be of more value to institutions that cater to grades 6 to 12 than universities. Imagine a scenario in which grade-school students begin to learn the skills for peer review in their writing classes. They would work through the instruction of the system of technologies. They would also engage in several rounds of peer review. Once students have grasped the rudiments of peer review they could be encouraged (and supported by the system of technologies) to apply it in other subject areas where the production of expository text is required. Students who learn in such an arena would become used to the idea of applying their writing skills in science and history etcetera. On graduating they would be well prepared for the academic rigor of writing for university-level courses.

The instruction of the system of technologies is presented as a set of digital movies and as a series of editable example texts. It is reasonable to propose that students will find these presentation modes of greater interest than the cue cards and verbal descriptions of the analog techniques. Systems that catch students' interest yield considerable potential for fostering high quality learning outcomes. The potential to hold as opposed to simply catch the interest of students is added to the system of technologies by way of discussion threads and chat areas. Chat rooms simulate in-class discussion. Asynchronous discussion threads give students time to reflect on what their peers have said. They also enable repeated review of the material. Giving students time to digest what others have said and reflect upon it before they make a contribution to the discussion provides conditions that can

increase the quality of asynchronous discussions relative to in-class discussions. There is little reason to suppose that the interest that instructional movies invoke would not be felt at all levels of the education system from grade school to university.

Digitized movies also provide a means for standardizing the presentation of material in a way that is difficult if not impossible to duplicate in the classroom. It could reasonably be argued that the need for standardization (in regard to the presentation of material) is more important in public schools than universities. Grade school students' capacity to independently manipulate material and acquire an understanding of it is lower than that of university students. A potential failing of the digital movies is their inability to provide for the interactivity that is possible in the face-to-face classroom. This deficiency can be overcome, to some extent, by providing students with access to interactive chat rooms and asynchronous discussion threads while they study the movies. The fact that the proposed system was designed for large classes also goes some way toward overcoming the interactivity problem. Large classes mean that there are many students and many sources of feedback. Many sources of feedback increase the potential for providing an explanation that suites a student's particular learning needs.

In closing, two further points are worthy of note. First, using the system of technologies rather than the analog system gives students a chance to learn technology skills that will stand them in good stead in the working world. Second, most on-line courses provide no instruction to scaffold students learning needs. If nothing else, the proposed system of technologies offers a window of opportunity for institutions to at least begin to cater to the learning needs of their students.

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Toward Solving the Disciplinary Problem of Students: Strategies of Some Christian Schools

Matthew Chi Leung LAU

Carmel Leung Sing Tak School & Carmel Alison Lam Primary School

The disciplinary problem of students is an obstacle to effective schooling in Hong Kong. Many schools strive for formulating effective discipline strategies for solving this problem. Some Christian schools have worked out and are practicing some strategies, which are characterized by love and acceptance. They eventually succeed in transforming some misbehaving students into mature ones. The results are heartening. The aim of this article is exploring how these strategies are effective in solving the disciplinary problem of students and motivating more sharing and exchange in the successful experiences.

破解學生紀律難題：一些基督教學校的策略

香港的學校正面對學生紀律難題的困擾。為要破解這難題，不少學校都力求制訂有效能的紀律策略。有些基督教學校制訂並實行一些以愛和接納為特徵的策略，最終成功轉化一些行為偏差的學生，成果叫人鼓舞。本文重點在於探討這些策略如何有效破解學生紀律難題，以激發更多成功經驗的分享和交流。

Introduction

Many schools strive for fulfilling their vision and mission. Similarly, many Christian schools strive for guiding their students to develop a comprehensive worldview of the Lord, together with the meaning and purpose of their lives (Wilhoit 1991). Their teachers strain to expand their abilities, maximise their potential (Harvey 2002), and discipline them to become mature persons who are responsive and responsible to the Lord, their families, and the society (Van Brummelen 1998). However, the disciplinary problem of students is an obstacle to effective schooling. Education Convergence (1998) reports that disobedience to the guidance of teachers, violation of classroom order, and bullying are common behavioral problems in Hong Kong schools. Leung & Ho (2001) also report that talking out of turn and non-attentiveness are two severe and frequent classroom misbehaviors, which disrupt the quality of teaching and learning in Hong Kong primary schools. Formulating effective strategies for solving the disciplinary problem of students are inevitably important. Hence, some Christian schools attempt to work out some strategies, which are characterized by love and acceptance, because their teachers believe these strategies would be effective in transforming students from going astray to going straight. Obviously, the execution of the strategies of love and acceptance for the misbehaving students is challenging. Someone would be interested in exploring the detail and effectiveness of them.

Strategies for Transforming the Misbehaving Students

1. Limited toleration replaced by love expectation

Li & Tam (2002) report that students' respect for teachers correlates negatively with anti-social behavior. Hence, teachers would be difficult to communicate with the misbehaving students who often disrupt the classroom management. To accept and teach those who do not hold respect for you nevertheless remains a challenge. Sometimes

teachers need to punish the misbehaving students by marking down their misbehaving performance in their personal records. However, this practice would reinforce their disrespect and anger to those teachers, if it were executed without enough support of counseling. Moreover, the black mark system means a limited toleration. Whenever they violate the school regulation and are discovered, their black marks would be accumulated for a severe punishment. We can imagine their hopeless feelings. Even though they strive for better behavioural performance, they cannot clear their bad records. In order to promote the development of a harmonious atmosphere of "respect for teachers and love for schoolmates" and to motivate the conversion of misbehaviors, Carmel Bunnan Tong Memorial Secondary School has formulated a "black marks substitution" scheme, which is welcomed by the students. The school promotes the cooperation between the disciplinary committee and the counseling committee. The misbehaving students are encouraged to replace their black marks by fulfilling certain requirement, such as joining different extra-curricular visits and studies (Ho, 2000). As the Bible says, "Love keeps no record of wrongs…it always hopes, always perseveres." (1 Corinthians 13:5,7) Obviously, the above scheme provides a love expectation for misbehaving students to be transformed instead of a limited toleration for them.

2. *Detailed regulation replaced by love invitation*

In order to prevent resentment, Van Brummelen (1998) suggests Christian schools to use clear guidelines to point out general Biblical principles instead of very detailed and specific regulations. Moreover, Enderlin (1982) contends that we should promote good discipline with a positive approach. Similarly, Shatin Tsung Tsin Secondary School strives for promoting positive behaviors and self-discipline of its students. Cheung (2002, p.1), the Vice-principal, reports that his school "adopts the practice of involving students in the revision of school rules" by "providing formal and informal channels for them to express their views." In fact, schools may consider using love as an invitation to encourage positive discipline. The Letter to Philemon in the Bible reminds us to accept someone who is difficult to accept on the basis of love. Whenever we are involving in any personal conflict, love can help us communicate better and solve it. Many disciplinary problems come from envy and anger. Although we can punish the misbehaving students by the declaration of discipline regulations, the real change of their lives would only happen in an environment of love invitation.

3. *Conditioned punishment replaced by love commitment*

Some teachers habitually make use of many kinds of punishment for conditioning the misbehaving students who have violated the school regulations (Yau 1994). Instead, some teachers strive for writing the disciplinary instruction in the mind and hearts of their students by the love covenant and forgiveness of the Lord (Jeremiah 31:3,33-34). Although obedience usually comes from love or punishment, students would only respect those who chastise and accept them in love and expectation. The strategy of motivating obedience from the love commitment would be more humane and effective in transforming misbehaving students than generating fear from conditioned punishment. Besides, it is more convincing and attractive, especially to those who are coming from broken families or those who have been harmed from family violence (Chan 2002b). HKMLC Queen Maud Secondary School (2003) aims at motivating the love commitment of students by formulating a whole school approach of social service. All students would be scheduled to join different social services. After they understand the situation of the weak communities, they are expected to have a commitment to care and accept those people with special needs. Actually, love commitment promotes positive discipline.

4. *Exasperated instruction replaced by love exhortation*

Although misbehaving students always create problems, we should be careful not to label them as "problem students" because our negative attitude often causes more disciplinary problems (Ng 1999). Hence, we should never exasperate them. Instead, we should bring them up in the training and instruction of the Lord (Ephesians 6:4). Sometimes they would ignore discipline, but we should never give up not to exhort them in a "life-giving" and "life-changing" way (Banks 2000, p.12). Since a so-called "worthless" runaway Onesimus was transformed to become a "useful" person (Philemon 1:9-13),

we should believe that misbehaving students would be transformed if we accept and transform them in the love of Christ. Ma On Shan Methodist Primary School (2002) emphasizes the importance of school-based counseling service for the students. Its management committee has formulated a "human development through counseling" scheme in a whole school approach. In any case, love exhortation in counseling is important to the building up of the self-images of the students and is effective in the inculcation of Biblical values in them.

5. *Harsh authority replaced by love community*

Frisken & Pollard (1995) emphasize that when we focus on Christ in the classroom, the guidelines and rules are understood and consistently applied through His values. Obviously, students can hardly realize the goodness of the values of Christ unless they understand His love through our clear explanation and constant practice of it. Hence, we should do so, encourage our students to share it with each other, and establish a love community. Similarly, CNEC Christian College (2002) aims at providing "a pleasant, caring, sage and harmonious learning environment for intellectual and moral development for students" and enhancing their "sense of belonging to the school". Undoubtedly, this sense of belonging can only be nurtured in a love community. Therefore, we should not compel misbehaving students to repent by exerting harsh authority. Instead, we should discipline them promptly and reasonably in life-giving rebuke, loving acceptance, together with clear explanation and fervent prayer.

6. *Controlled leadership replaced by love discipleship*

Boyce (1990) warns the crisis of internal destruction on students from the hypocritical behaviors of teachers. He encourages teachers to incarnate Christ-likeness because students may learn how to live a Christ-like lifestyle through their life witnesses. Actually, positive discipline comes from love discipleship but not consistent control (Frisken & Pollard 1995), as effective training comes from transforming leadership but not controlled leadership (Ford 1991). Therefore, we should be humble, gentle, and patient. We should bear with one another in love, share our love with all people, and let their hearts be refreshed by our genuine acceptance in the love of Christ. Stewards Ma Kam Ming Charitable Foundation Ma Ko Pan Memorial College aims at enhancing the "cross-discipline integration and self-discipline" of its students through a "whole-school-uniform-groups" strategy. Each student must choose one of the eleven uniform groups of the school as his/her training and servicing group. Through the discipleship training of the lives of uniform groups, the students are trained to be the salt and light of the society for serving with care (Chan, 2003).

7. *Competitive nature replaced by love culture*

Striving for excellence should nevertheless be our attitude in learning and teaching. However, our competitive nature is an obstacle for successful establishment of a learning community, which is emphasized by Frisken (1995) as a major objective in Christian schooling. We are always tempted by the honors of outstanding academic, sports, music, and arts performance. Therefore, individuality versus community is often our internal struggle. Selfish ambition and vain conceit cause quarrels and fights, which characterize individuality. Compassion and love bring forth humility and consideration (Philippians 2:1-4), which characterize community. Unless we can successfully establish a love culture in school (Ho 2002), our competitive nature would hamper the development of a learning community, which is characterized by our mutual support in cooperative learning and our mutual happiness in improved achievement. Therefore, we should strive for enabling the love environment, which is very attractive in the love of teachers, students, and their family members. Ping-wah Chan, the school supervisor of Carmel Alison Lam Foundation Secondary School, states his expectation of establishing a love culture in his school. He emphasizes the attraction of a love environment to the students, where they must enjoy their studies. (Chan & Lam, 2002) In fact, his school emphasizes the love relationship among teachers, students, and parents. The school management arranges two class teachers for caring students of each class. The Student's Union initiates many kinds of activities for promoting interaction and fellowship among students. The Parent Teacher Association arranges different kinds of lectures, games, and

activities for promoting harmonious parent-child relationship and home-school relationship. The three parties are encouraged to cooperate with each other to establish a love culture both in school and home. Moreover, they even made a written declaration for reminding their promises to love and accept each other. (CALFSS, 2003)

Good News of Solving the Disciplinary Problem of Students

Siu-cheuk Chan, the principal of Christian Zheng Sheng College ("Zheng Sheng" means "life-transforming" in Chinese), thankfully reported the good news of success in transforming many misbehaving students who had been drug addicts into mature youths. Before they were referred to study in this school, they were labeled as "problem students" by other schools and they held no respect for others and themselves, but they have been transformed to be responsive and responsible to the Lord, their families, and the society after the two-year life-transformation program. Through the consistent practice of forgiving, accepting, teaching, and caring in the love of Christ, together with the genuine and reasonable expectation, Principal Chan and his fellow workers have great accomplishment in life-transforming engineering. (Chan 2002a) Having been elected as one of the Hong Kong 2000 Ten Outstanding Young Persons by the Hong Kong Junior Chamber (HKJC), his effort and leadership was recognized.

The meaning of the word "gospel" is "good news". Actually, the gospel of Jesus Christ is the good news of solving the disciplinary problem of students. The gospel message is proclaimed by the acceptance in love and witnessed by the conversion of misbehaviors. The love of Christ is characterized by His serving in humility, willingness to sacrifice, expectation of conversion, and constant acceptance to all people, including those who are unacceptable to others. Therefore, we should also forgive and accept the unacceptable students on the basis of His love. In any case, we should patiently influence them by our role models in the love of Christ, as He patiently waits for our conversion and transformation.

Conclusion

Whenever we accept someone who is unacceptable, we are practicing our faith and love, as trust is always included in love (1 Corinthians 13:7). Frisken (1997, p.4) says, "We cannot teach faith by any method of instruction. Faith can occur in response to the Word of God as it is lived out and preached and practiced in a godly community." Similarly, we cannot teach love by any method of instruction. We can only demonstrate love with our genuine acceptance to the students, especially the misbehaving ones. They can understand it when they experience our endurance, encouragement, and care. They would be motivated by the love of Christ when they find forgiveness, welcome, expectation, and blessing from us. Eventually, transformation miraculously happens while righteous instructions are in harmony with sensible love. Undoubtedly, both of them are harmonized in the sacrificial love of Christ.

Since the strategies of love and acceptance have been conclusively proved their effectiveness of transforming the misbehaving students into mature ones, some Christian schools strive for creating and maintaining an environment where all students are forgiven, accepted, and transformed in the love of Christ. While love clears their records of wrongs, it hinders the occurrence of sins, and nurtures the growth of spiritual life (1 Corinthians 13:5, 1 Peter 4:8, Ephesians 4: 16). All Christian schools expect students to become mature youths who are responsive and responsible to the Lord, their families, and the society. Nonetheless, their true faith in the Lord could only be enhanced from their true knowledge of the love of Christ. Whenever we formulate strategies for solving the disciplinary problem of students, we should note that "accepting the unaccepted ones in the love of Christ" is its key to success. Undoubtedly, all schools strive for solving the disciplinary problem of students and many educators have formulated different effective disciplinary strategies. The aim of this article is motivating more sharing and exchange in their successful experiences.

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《教育曙光》學報中文論文的分析及主題索引

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自一九六一至二零零三的四十三年間，《教育曙光》學報出版四十七期共刊登七百篇論文，本文將其間以中文發表的三百零六篇論文按關鍵字及主題方法編成索引。檢定本索引並與1998年所作的分析比較，顯示下列情況：從八十年代起，每篇文章的作者數目和參考書目有增加的趨勢；自四十一期之後，中文文章刊登數目的比例一改以往情況，較英文的為多，累積數目已接近刊登文章總數的一半；自1998年新增的論文內容仍可歸納於前定的十項範疇之中。

A Developmental Profile and Index for Chinese Articles of *New Horizons in Education*

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Three-hundred-and-six articles written in Chinese, out of a total of seven hundred articles, were published in New Horizons in Education over a forty-three year period from 1961 to 2003. While the majority of articles in all forty seven issues were written by single authors, there has been a slight increase in the number of articles with multiple authors as more articles with two or more authors were published since the 1980s. There is also a sharp increase of the average number of references cited in an article in the past two decades. About forty-four percent of the articles were written in Chinese, but there have been more Chinese articles in the last few years. In comparing the newly revised subject index and the one developed in 1998, the two developmental profiles are more or less the same with identical content coverage of the same ten topics.

前　言

《教育曙光》(*New Horizons in Education*)是一份香港教師會出版的教育學報，創刊於一九六一年，目的是讓教育界及其他有關人士，以中文或英文發表文章。第3至40期屬於年刊種類，而第1, 2 以及 41至47期則為半年刊形式出版。下表(表一)紀錄了該刊自一九六一年創刊至二零零三年合共四十七期的統計資料，資料以五期為一個分析單位，羅列中文稿百分比、每篇文章平均參考書目數字、及每篇文章平均作者數目統計。這些數據可顯示《教育曙光》四十三年來中文稿件的變化。

表一：《教育曙光》第一至四十七期中文論文資料統計

期數	年份	中文稿數目	中文稿百分比	平均參考書數目	平均中文稿作者數目
1~5*	1961-1964	14	42.42%	0.00	0.93
6~10	1965-1969	29	55.77%	0.00	1.00
11~15	1970-1974	35	55.56%	0.00	1.00
16~20	1975-1979	32	31.07%	0.22	1.00
21~25	1980-1984	46	38.02%	0.72	1.02
26~30	1985-1989	44	47.83%	2.35	1.00

31~35	1990-1994	32	35.96%	10.50	1.28
36~40	1995-1999	26	35.62%	17.45	1.69
41~45	2000-2002	35	64.81%	21.39	1.43
46~47	2002-2003	13	65.00%	20.31	1.46
總數		306	43.71%		

* (註) 其中兩篇文章的兩位譯者不在計算之列

《教育曙光》學報在四十三年間，共刊登七百篇論文。第1至20期間，絕大部分論文都是由壹位作者寫作。第31至35期間每篇文章的作者數目已增至1.28，以及再遞昇至近年的1.46。這與全球著作研究方面合著的趨勢吻合 (Bayer & Smart, 1991)。

《教育曙光》學報每期的中、英文稿比例均有變更。整體而言，英文稿有三百九十四篇 (56.29%)，較中文稿的三百零六篇 (43.71%) 為多。1961至1997年（1至38期）的文章數目，合共597篇文章，包括249篇中文 (41.71%)，348篇英文 (58.29%)。但由1998至2003年（39至47期）新增文章總數為113篇，包括65篇中文(57.52%)，48篇英文 (42.48%)。最近三年每期的中文稿佔三分之二比例，未知是否由於一九九七香港回歸中國大陸，中文的認受性增加的緣故？這亦可能反映在英國殖民地統治後期，教育界研究或寫作時開始轉用語文的趨勢，但為時尚短，目前還未能下定論。另一方面，根據Wu, Chan 和 Jernudd (2001) 的研究結果，顯示教育學報中實踐性質的文章多傾向採用中文為書寫語言，理論文章則反之。故此，論文是屬於理論研究或實踐應用也可能是選擇書寫語文的因素。

在一九六一至一九七九年間，《教育曙光》每篇論文平均參考書目數幾乎是零，主要可能是反映香港當時的教育界並不著重引用或紀錄參考資料。因為該時期的作者不少是大學任教的學者，若要求其在文章後詳列參考書目，應該不成問題。另一方面，自第26期後每篇文章平均參考書目數量開始上升，在最高峰時，41-45期平均數目達至21.39，原因可能自八十年代開始，教育界進修各類學位者漸多，香港教育研究學會亦於八十年代中成立，該會宗旨是推動研究和著作；學術界日益重視文章的研究水平，而參考書目便成為重要指標。推而論之，自第26期後每篇文章平均參考書目數量直線上升是預期的現象。

Wu 和 Ho於1998年出版的論文，按照《教育曙光》學報第1至38期刊登的598篇論文，將內容分成十個範疇：（1）普通及科目為主的教育、（2）中英語文教育、（3）教育心理學、（4）教學及師資教育、（5）課程及授課語文、（6）教育課題及問題、（7）評估及評估方式、（8）教育行政、（9）特殊教育、及（10）跨地域研究（參閱 Wu & Ho, 1998）。若將第39至47期的113篇中英論文內容分類，大致上亦符合以上的十個範疇，而新增的論文對個別範疇與整體之間的數值比例並沒有大的變動。

中文主題索引

本索引根據1998年所製定的《教育曙光》學報的中文主題索引 (Wu & Ho, 1998)，就新增的39至47期共八期論文的內容，進行修訂和增加主題項目。1998年的中文主題索引共有101條，而本文則有102條，雖然數字上差別不大，但項目內容上則有廿五條的增添或修訂。增添的項目有中國語文（中學）、多元智能、幼兒教育、宗教教育、思維、校本課程、教師培訓、教師專業、教學方法(中學)、教學方法(小學)、教學活動、評估、創造力、寫作（小學）、資訊科技、調查研究、環境教育、學習風格、學習困難、及歷史；而修訂的則包括大專與中小學、常識/時事教育、國語／普通話、閱讀及輔導。從增添項目來看，可反映教育界一些熱門的課題及傾向，例如多元智能、思維、創造力等。至於修訂方面則顯示出一些教育項目的持續發展。總括而言，除了已有的主題索引的資料，增添或修訂的項目更可成為探索過往四十七期《教育曙光》學報中研究和討論的一個橋樑，亦提供予學者思考將來研究的可能發展方向。

《教育曙光》主題索引

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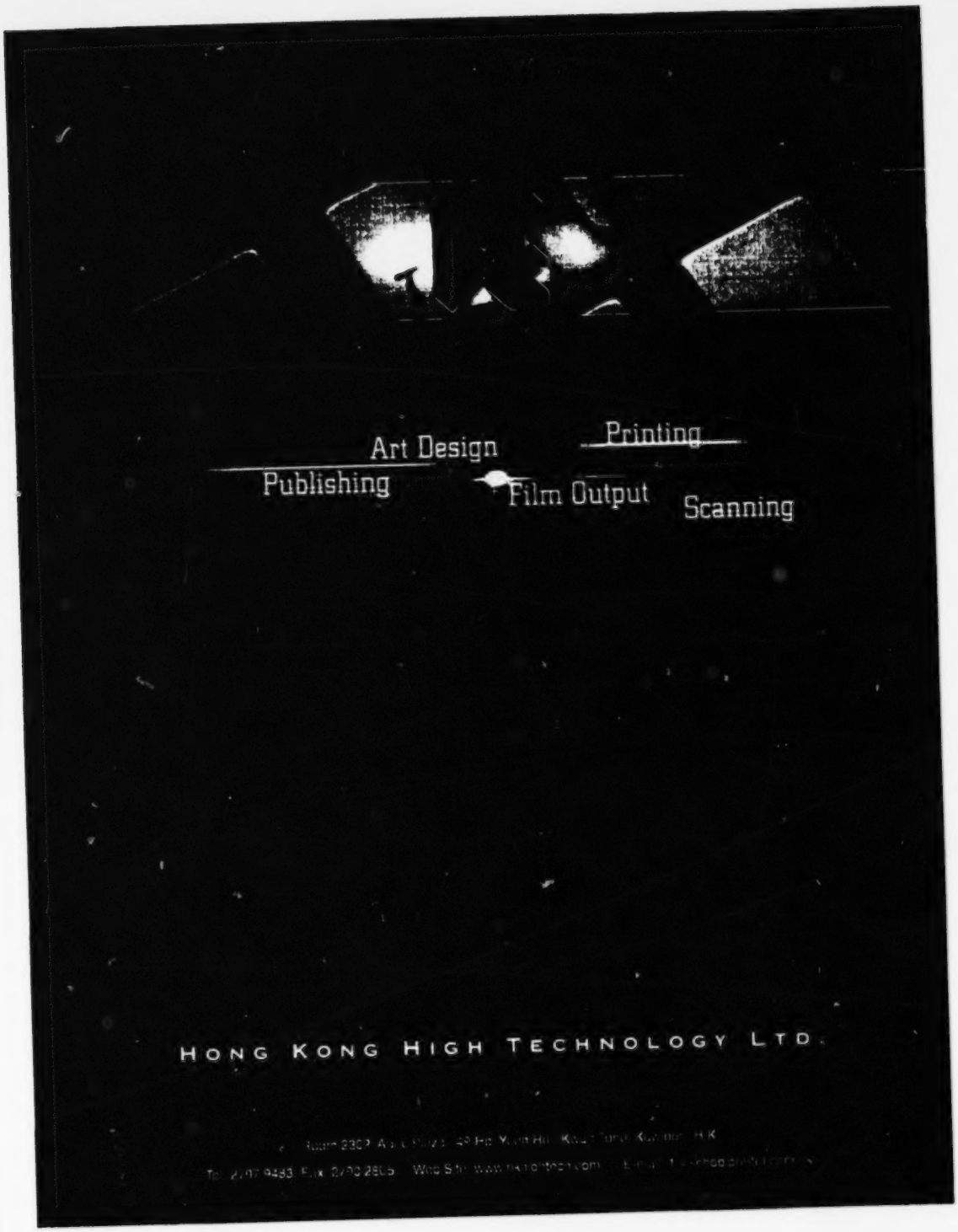

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